

THE NEW PSYCHOLOGY
AND THE PARENT

BY

H. CRICHTON MILLER



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THE NEW PSYCHOLOGY
AND THE PARENT

By the same author

**THE NEW PSYCHOLOGY
AND THE TEACHER**

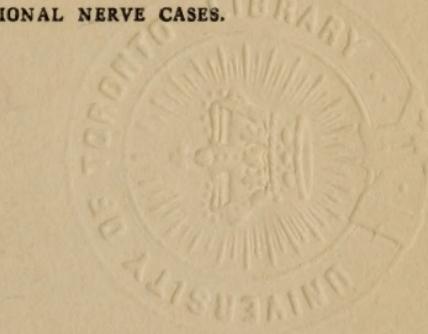
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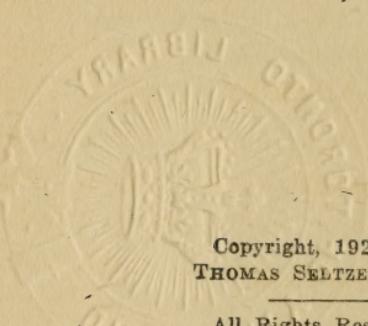
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**IN GRATEFUL MEMORY
OF
TWO HOMES
OF
LAST GENERATION**

AUTHOR'S PREFACE

THIS volume was planned and has been compiled to offer to parents the irreducible minimum of the New Psychology in the simplest possible terms, and with such practical applications as might seem to illustrate the central findings of Analytical Psychology. It is mainly based upon the course of lectures delivered to teachers under the auspices of the Tavistock Clinic for Functional Nerve Cases. Hence much of the subject matter of this volume is contained in its predecessor. The reader who may happen to have perused *The New Psychology and the Teacher* will therefore exercise patience—and his inalienable prerogative of "skipping"—over passages that are common to the two books.

It is imperative to remind the reader of the impossibility of presenting in a form so simple and brief anything more than the barest rudiments of Analytical Psychology. The literature of the subject has already attained vast dimensions. The original school of Psycho-Analysis as controlled by Freud, has many

seceding groups. On all sides the complexity increases. Under these circumstances a short and simple presentation must imply the slurring, if not the actual elimination, of countless important points. It is the writer's hope that only those aspects of the subject which are of secondary importance have been sacrificed.

Finally the reader must remember that the views contained in these pages are in no way the official views of any one school, but merely the result of the writer's own clinical experience and the conclusions to which he has attained through it.

The author's indebtedness to his wife for invaluable co-operation in the preparation of this volume has been expressed more directly, but is here placed on record.

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NOTE

THIS book is based on the substance of a course of lectures to teachers and others given in 1921 and 1922 in connexion with the Tavistock Clinic for Functional Nerve Cases.

As was indicated in the note prefixed to the author's former book *The New Psychology and the Teacher*, there is a similarity in regard to some of the subject matter of that and the present work. A large part of the contents is, however, now presented for the first time in print, and where the subject is similar it has been given without technicalities and in a form which is believed to be specially fitted to the requirements of parents.

CHAPTER I

PARENTHOOD: AND SOME OF ITS FAILURES

The principal cause of all nervous breakdown lies in the wrong treatment of the child by his parents.

The business of parenthood is the greatest in life: the need of the world is for new parenthood: the aim of the parent should be that the child should grow up a better parent for the next generation.

Failures in parenthood are many.

1. Failure to realize the child's make-up: parents are not potters to mould clay, but gardeners to protect bulbs.
2. Tendency to patronage: discouragement of real independence in the child.
3. Unwillingness to take risks for the child.
4. Sin of standing between the child and self-realization: domination of family tradition and its effects.

The child must be allowed to choose his own track and scale his own peak of the mountain of God.

PARENTHOOD: AND SOME OF ITS FAILURES

THE life of a physician, and pre-eminently that of a psychotherapist, consists largely in the treatment of what are described popularly as nerve cases. In the process he is apt to discover with a frequency which is very arresting, and which to the general public would be perfectly incredible, that the principal cause of all nervous breakdown is to be found in the wrong treatment of the patient in childhood by his parents. Years before have the seeds of the present disorder been sown, and often by the hand of love: by means of wrong ideals, by excessive affection through stupidity—but very rarely through the parent's neglect—has the mischief been wrought. And it is because with so much good will so large an amount of damage has been done to the souls of these children, who are our whole asset as a nation, that the present writer desires to set before his fellow-parents some of the results of his clinical experience in this department of life.

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The business of parenthood we must agree is the greatest and best in life. This is not a mere *façon de parler* but a very deep truth. Anything that a man may do in society to justify his existence and serve his generation is after all subsidiary to the business of parenthood, in which his own share is so relatively small and in which the mother plays so much more important a part. And if we would hope and work for the new world and the new society that was promised us after the war, let us realize that the only channel through which it can come is that of new parenthood—parents with new outlooks and new ideals. The new world cannot come from new organizations, new housing, new governments—it cannot even come from new education, because, as all teachers tell us, the teachers look to the parents every time: it can come through one channel only, and that is new parenthood. While one hopes that the present generation of parents may still be capable of readjusting or improving their outlook from year to year, yet we must recognize that the new parents must be *the parents in next generation*. So the child we are bringing up to-day we ought to be bringing up—not with a view to his being a doctor because his father was

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a doctor, or to his taking Orders because his grandfather was a dean—but with the bigger aim, that he should be a good parent, a better parent than his own.

We all are prone to the temptation of regarding the State, Society, the Family as being not so good as they used to be in our own young days, and from this standpoint we embark upon a wholly fallacious line of thought. We wish the child to keep up the standard of the world and we "hope he will be as good a man as his father," failing to realize that if every man and every woman did attain to that ideal, there would nevertheless be no possible progress in society—and the world would never be able to advance beyond its present point of attainment. We must instead adopt as our fundamental principle in life that what we represent, or even the ideal for which we try to stand, is not big enough to be the ideal for the next generation's parents. We must have a bigger ideal for them than we had for ourselves—and yet how apt we are to feel that if only our son will turn out as good a man as our father was, we shall be amply satisfied. We start from the fatal assumption that an adequate ideal may be sought in the past, and that our own business is merely to

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transmit the ideal which we ourselves received. This is the sin of the one-talented servant who preserved unenriched the inheritance with which he had been entrusted. There is no disloyalty to the past in using it not as an arm-chair in which to repose, but as a stepping-stone to further achievement.

* * * *

When we come to the practical problems of upbringing we find that the parent is apt to fail in several outstanding particulars.

(1) Failure to realize all the factors in the make-up of the child. To begin with there is the factor of heredity so often overlooked by the parent in an honest attempt to understand the child. The child comes into the world with a temperament largely determined by that of his ancestors, and it is moreover a blend of two separate ancestries, so that parents who realize the strong practical bent of a boy with an engineer father, forget sometimes to allow for the artistic strain derived from his maternal grandfather. In laying our plans for a child's education many of us forget to consider not only the main trend of his ability, but also the subsidiary and very important strains which ought to be given scope, and which may later on provide for the boy such inval-

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uable lines of self-expression and of relief from the dominating interest of his life. We are always in danger of constructing a tidy and consistent character into which we proceed to fit him without regard to the vagaries and individualities which make the real boy so much more complicated than our conception of him.

Further, we are all as parents so prone to imagine that our function towards the children is that of the potter to the clay. We are apt to take a solemn, an almost sententious interest in the way in which we are moulding the clay—these children that are entrusted to us. We feel, with an amazing lack of insight, that we are commissioned to mould them into the shape that seems best in our eyes, and we do not realize that it is not a question of moulding at all but a question of growth. It is useless to determine beforehand what course the child's development will take, because it has not yet been revealed to us. When we have a bulb in our hands we often do not know whether it will turn out to be a blue hyacinth or a white lily. What we have to do is to plant it, to see that it gets all that we can give it in the way of favourable environment—and then to leave it alone. And it is by our well-meant inter-

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ference with a child's natural self-development that much early damage is done.

"Some can pot begonias and some can bud a rose,
And some are hardly fit to trust with anything
that *grows*."

(2) Then there is the snare of *patronage*, the tendency which is ever with the adult to enjoy (unconsciously) the feeling of power over the young, and which shows itself in a hundred subtle ways. We cling to our children's infantility with a sacrilegious neglect of the principles of growth and development. We make much of it, we imitate the language of babyhood and encourage its continuance, we persuade the child to sit on our knee when it would so much rather stand upon its feet. We cherish the thought that there are still many things that the children cannot do for themselves—that the little seamstress still turns to her mother to have her needle threaded, that the boy who has learned to bicycle requires paternal aid over his puncture—yet all the time we are standing between the child and his achievement. We find it so difficult to efface ourselves, to be glad that our children can do without us.

(3) Again we often fail as parents because we do not realize that we are called upon to

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take risks for our children. And here we often prescribe the path of safety believing that we do so for the children's sake, whereas the chances are that it is for our own. We could not stand the strain of seeing them in any kind of danger. Tommy wishes to climb the high elm as his older cousin has done. "Oh no," exclaims his mother, "my heart would be in my mouth all the time." "Mary wanted to do Care Committee work, but of course I could not have her exposing herself to infection in the slums." "I would never have an easy moment if John went into the Indian Army," urged a parent but yesterday, as a cogent argument for a son's acceptance of a berth in the City. "Better risk a life than risk a character," was the noble maxim of a mother, whose son to-day is universally acknowledged to have deserved well of the Empire.

(4) But the greatest of all the sins of parenthood is to stand between the child and self-realization—to obstruct his psychological freedom. In order to realize himself the child must get free from psychological authority in the widest sense—from family tradition, and the bias of any clique or sect in which he may have been brought up. He need not necessarily hold any divergent opin-

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ions, but he must hold his opinions on an adequate rational basis of his own and not because they are the tradition in his family. We think perhaps that we have carefully refrained from any form of coercion, but how easy and pleasant have we made it for a growing son or daughter to differ from us fundamentally in matters of church or politics, or even over such minor questions as smoking or Sunday tennis? If by our persistent use of authority we have succeeded in producing a family that accepts our every dictum with a reverent "father says," or if on the other hand we have reared the rebel offspring, who will automatically diverge from the home path at every possible fork—then we must confess to two lamentable types of parental failure. But if we find ourselves able in all matters to offer our experience and our views to our children in such a way as to command their interest, while leaving them to discriminate with a minimum of prejudice on every subject, and with the knowledge that there will be no strain upon mutual affection in the event of a disagreement between us—then we may justly feel that we have achieved a triumph.

We must realize that these children of ours are climbing: they must be allowed to choose

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their own paths to the peaks above; the trail which we blazed may not be for them the most direct: moreover the peak which they are trying to scale may not be ours at all—and yet it may be a summit, possibly a higher summit, of the mountain of God.

CHAPTER II

THE NEW PSYCHOLOGY AND ITS RELATION TO LIFE

The great discovery of the New Psychology is the Unconscious Motive. Arising from this we find the idea of Repression, which is the method of solving a mental conflict by a process of intentional forgetting.

The New Psychology reveals that our dream life represents factors which are not receiving adequate recognition in our conscious mental life. System of treatment known as psycho-analysis consists in the revelation to the individual of his unconscious motives.

Nerves are more often based upon mental conflict than upon a derangement of purely physical origin.

The New Psychology was founded by Freud of Vienna, who bases upon it a deterministic philosophy of life. Jung of Zürich here parts company with Freud, and has founded a school based upon free will and human spontaneity in the mental and moral sphere.

The gift which the New Psychology has to offer the parent is the knowledge, not so much of the child, as of himself. A little knowledge of psycho-analysis is dangerous, but an experience of it, however elementary, is sobering and can lead to no harm and much possible good.

This does not, however, imply that every intelligent person should necessarily undergo a course of psycho-analysis.

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IN order to gain a true idea of what the New Psychology stands for we must try to understand clearly the fundamental change that the discoveries of Freud and Jung have brought about within the whole realm of Psychology. The magnitude of this change is comparable only to that wrought in the realm of *Physical* Science by the discoveries of Galileo and Darwin. It involves a complete recasting of the facts of mental mechanism, and—more important still—an entirely new conception of the operation of mental laws. And the practical result to the lay public is that it finds itself called upon to-day to accept a new attitude to Psychology, which in many cases involves a new adjustment to life and religion. The immediate *value for the race* of any discovery lies in its power to carry with it the large body of sane and open-minded opinion of its generation. To convince the pseudo-prophets—those who are always seeking to hear or to tell some new

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thing—is always easy. To convert the rigid traditionalist priest is invariably hopeless. But a vast body of the intelligent life of the country falls between these two extremes, and is as much open to reasonable presentation of a new idea, as it is worth enlisting on the side of the truth. If psychologists at the present juncture fail—through lack of patience or through lack of explicitness—to make good their new attitude in the eyes of the intelligent and unprejudiced section of the public, a great misfortune will result by the alienation of those who ought to be the most helpful and reasonable exponents of the new doctrine. It is true that we can do nothing against the truth, but if a large proportion of those who ought to have been won to it have been allowed to drift into the reactionary camp, by an unconciliatory attitude on the part of the Prophets, society suffers a heavy loss, and the gain which should have accrued to this generation is postponed indefinitely.

It is because it is always worth while from the sociological point of view to carry with us the intelligent lay opinion of the country that I venture to offer to parents and others interested the following popular statement of

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the main principles involved in the New Psychology.

* * * * *

In a word, the great discovery of the New Psychology is the discovery of the *Unconscious Motive*. That is to say Psychology previously had only dealt with *conscious* motives and mechanisms: the New Psychology deals with Motives and Mechanisms which are *unknown* to the individual. The idea of *conflict* between the constituent elements of our conscious mind is one with which the academic world was already familiar. But the New Psychology introduced the idea of *Repression*, i.e. the method of solving a conflict by rendering one side of it unconscious—a process which may be described as *purposive* or intentional *forgetting*.

As a simple illustration we may take the case of an undergraduate who appeared for an important examination. He was not at his best, he felt nervous, and came home thoroughly disappointed and despondent. In the course of the evening he produced from a pocket a letter. It was unopened and he had entirely forgotten that it was there. On the back it bore his tailor's name. It had arrived at breakfast time but the probable nature of the communication had been re-

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garded as disquieting and as the letter was thrust into a pocket, so the subject was relegated to the unconscious—as the envelope was unopened, so the menace of the uncongenial had not been faced. Nevertheless the repression had influenced the day's work.

Thus we constantly see the tendency of the instinctive emotions to conflict with one another, or with social, ethical and other claims and the various factors that determine on this basis what is to remain in consciousness and what is to be relegated to the unconscious. We are familiar in ordinary life with the manner in which a motive remaining wholly hidden from the individual, may yet constitute a permanent bias in life, and the consequent necessity for discounting the validity of the individual's judgment in given cases —e.g. the inability of most people to give a detached judgment on a question where family loyalty, patriotism or caste feeling enters in. Now comes the great revelation —*that our dream life consists largely—if not entirely—in a representation of factors that are not receiving recognition—or adequate recognition—in our conscious mental life.*

The system of treatment known as *Psycho-Analysis* consists largely in the revelation to the individual (generally by dream interpre-

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tation) of the unconscious motives which are either vitiating his judgment or producing physical manifestations with a definite significance. "Nerves" are thus to be regarded no longer as being of physical origin, but as based—at least to some extent and often entirely—upon *conflict*, and upon an attendant unconscious process.

The founder of this School of Psycho-Analysis is Professor Freud of Vienna, and up to this point the debt which psychology and humanity owe to him for his discovery may well be said to be incalculable. Unfortunately, however, he proceeds to base upon it a system of psychology which aims at offering a completely deterministic philosophy of life. Freud's psychological doctrine is that we are simply the product of forces working upon us both from within and without—our temperament, our innate instincts (sexual and otherwise), our whole make-up and environment. These forces, playing together upon us, are the sole cause of our conduct, character and behaviour. It is the proud claim of many of the modern Freudians that *Freud is "the first psychologist who has shown us the way to introduce a thoroughgoing determinism in the mental sphere."*

Now a thoroughgoing determinism in the

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mental sphere is in my opinion, and in that of many *far greater* psychologists, a meaningless thing, and it is largely at this point that the Zürich School of Psychology diverges from the School of Vienna. Professor Jung of Zürich has carried the new system of Psychology far from the original doctrines of Freud. To him *man is still a free agent*, however helped or hindered by unconscious factors. To him the dream deals not merely with an objective situation, but with a spiritual prompting. His interpretations are not merely reductive but also prospective.

It follows then that the difference in the Psychological teaching of these two schools implies a diversity of even greater moment than their philosophic implications. Adherence to the School of Vienna—as many of us understand it—rules out idealism, freedom, spirituality. But the followers of the Zürich School are not ashamed to retain “the illusion of human spontaneity” as the central fact in all that is worth most in human life and character. To the present writer, and to many, the only philosophy that has any bearing upon life is an idealistic philosophy, and as such we would pass on to you, as far as we can, the teaching of Jung, believing that to all parents and teachers who truly

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apprehend it, it will be a source of inspiration and sound counsel in the practical problems of life.

* * * * *

Readers will ask, then, what this New Psychology has to give the Parent? Let us begin by considering what it has *not* to give: the New Psychology has no *magical solution* to offer of the educational problems with which we parents are confronted. The solution—and it is by no means magical—of our problem lies in the knowledge of ourselves; and it is because the New Psychology has *something great to offer parents for themselves* that it is of such importance that they should not pass it by on the other side. It is not the light which psycho-analysis or the New Psychology throws upon child character and the mental process of the child; it is something different—the illumination which we get ourselves, the ability to see things from a different angle, that is its great contribution. Some of us have worked with a microscope, and know how little work can be done from the direct illumination. We rarely wish to throw the beam of light with which we are working upon the object we are examining; almost invariably we are directing that beam of light upon the reflector below, and

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the reflector has to be at the exact angle, to fully illuminate the object we are studying. So with ourselves: it is *our own minds* that have to be illumined, not the child upon which our attention is focused.

It has often been said of this fashionable psycho-analysis that a little knowledge is a dangerous thing. This is true. An *acquaintance* with the subject of psycho-analysis is dangerous for all except those who are dumb. But an *experience* of psycho-analysis, or rather of the analytical outlook on life, is a different thing. It is something which we are not compelled to talk about, and that is its first advantage. It is something which will not be entirely pleasing to us, and it is something which is very unlikely to lead us astray in any way. It may, indeed, lead us nowhere; but it is very unlikely to take us in the wrong direction.

Therefore the first fact about psycho-analysis or the New Psychology is that it is a thing we have to learn to *use* before we can understand it; and it is only in so far as it has meant to us an *experience* that it is going to be valuable to others. We cannot make it of use to others if it remains a merely objective thing, external to ourselves, like a knowledge of hydraulics or astronomy.

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And the service it does us is not so much to help us to wise judgments upon abstract questions of the kindergarten or the public schools, as to help us to think straight and to think clearly. When our experience of the New Psychology has helped us to rid our mental life of unconscious motives, and unconscious bias, then it will have made us—as parents—infinitely better than we were before. And that is where the New Psychology can help the child.

One is constantly asked whether this point of view implies that every intelligent person should be analysed. It is not possible to give a general answer to such a question. In the first place it is obviously a material impossibility for every one to undergo a full analysis, seeing that the process may take anything from two months to two years or even more. Who then have the most pressing claim? First, one would say, those whose actual contribution to the community is most disproportionate to their potential contribution. Secondly, those whose contribution is made at undue cost of effort or strain to themselves. Thirdly, those who cannot be happy without occupation or distraction. This group is one that appears to be rapidly growing. Its

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members do not recognize that there is anything wrong in their life. They seem to consider it is logical to feel bored in the absence of work, or the failure of amusement or excitement. This is the symptom of a social ill that has a very menacing aspect. It betokens the vast number of unharmonized individuals whose values are purely hedonic or material, and who conduct their mental lives on an avowed basis of repression.

The need for analysis is mainly a question of degree. It is like the problem of having the appendix removed. There is something to be said for a universal recourse to this operation, but sane surgical judgment advises it only when there is symptomatic evidence to justify the time, risk and expense involved. Furthermore, the writer feels bound to say in the interests of honesty that he knows many individuals who have not been analysed, and who yet appear to him to be better harmonized in themselves and more generous contributors to the community than certain analysts of his acquaintance, and sundry patients who have been analysed either by himself or others *à l'outrance*.

Finally the analogy of the appendix suggests the obvious point that in a doubtful case the decision for or against operation might turn

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on whether or not a reputable and skilled sur-
geon were available.

It was said by some one at the Educational Conference which discussed psycho-analysis last January, that the new view-point upon the whole outlook of education was that in order to teach John Latin, we had to know not only Latin but John. That is not enough. The point is that if we wish to teach John Latin or anything else, we must know not only Latin and John, but above all ourselves. That is the real crux of the New Psychology.

CHAPTER III

THE PROBLEMS OF AUTHORITY AND REALITY

All education has two aspects:

1. Transmission of racial experience.
2. Development of the child's psyche.

We have seen three eras of modern education:

- (a) Pre-Froebelian.
- (b) Froebelian.
- (c) Montessorian.

The aim of education is the self-realization of the child.

The child's urge to self-realization is primarily biological—viz., the unconscious aim of ultimate parenthood.

The barriers met are twofold:

- (a) The wrong use of authority.
- (b) The harsh presentation of reality.

The child must learn to adjust to both authority and reality, and is equipped by Nature with two mental mechanisms whereby it may face these two demands of life:

- (a) The acceptance of authority is rendered easy to the child by his suggestibility.
- (b) The acceptance of reality is helped by his power of escaping into phantasy.

Both suggestibility and phantasy should diminish as the child reaches maturity and the adult should act purely upon an independent rational principle, but in childhood the existence of both mechanisms is invaluable. As the child grows older parents must help towards their disappearance. When the gate of authority is unwisely barred, the child tends to become the ultra-suggestible type—or the rebel type.

Phantasy is mainly of three kinds:

- Compensatory
- Inspiratory
- Creative.

Excessive indulgence in phantasy leads to insanity.

Fairy tales: their use and abuse.

THE PROBLEMS OF AUTHORITY AND REALITY

ALL education has two objects—the transmission in one form or another of racial experience, and the actual development of the child's own psyche.

During the last half-century education has undergone a great evolution. In pre-Froebelian days it dealt almost exclusively with the transmission of racial experience; the conception was that knowledge had to be—as it were—pumped into the child; and the only method was that of enforced attention. Education was essentially a matter of *discipline*. Then came Froebel and a great change swept over the face of things. His doctrine was that we must *make the child interested* in the thing to which we demand his attention, and the new idea spread like wild-fire. *Stimulated interest* was the new conception, and so far as it went it marked a great step forward. Finally came Dr. Montessori with her epoch-making discovery of *spontaneity* in education.

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She gave us an amazing revelation of the rapidity and ease with which a child who had been subjected to almost no discipline at all, but had been given free scope in a suitable environment, could acquire all the knowledge really necessary for it. This conception has revolutionized the ideas of educationalists, and even those who could by no means be described as Montessorians have come to realize that the mediate experience which we hand on to the child (and of which we have hitherto made such a god) is really far less valuable to him and far less time-saving than the immediate experience which he gains for himself if he is placed in an environment which enables him to do so without undue cost.

Out of these three great eras of education what do we learn? Chiefly, that the child's task as it progresses from the cradle towards maturity is *to achieve self-realization*. That is, it should become able to express itself satisfactorily in as many of its dealings as possible. No child, to take an extreme example, who has musical talent, or the deep-seated mechanical instincts of an engineer, could develop in health and happiness if his education afforded him no practical outlet for these

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inborn aspirations. Further, it should attain to a certain degree of social efficiency (because society has a claim upon it), and above all it should have attained some internal harmony by having learnt how to adjust itself to life. Now what is the force which is driving the child on to this goal of self-realization? If we search all through Nature we find that every living thing starts life with the potentiality of attaining a certain development (if environment and circumstances will allow). This *urge towards completeness* is not a thing that is injected into us, as it were, by parents or teachers. It is something that we bring into the world with us; we are developing towards that completeness all the time, and it is only attained when we reach maturity and find ourselves able either to express or to sublimate all our instinctive ambitions.

This urge to completeness has a biological foundation—the primary and perfectly unconscious motive of *ultimate parenthood*. Only in so far as the individual is growing up towards parenthood is he really approaching maturity in completeness, and it is only because the human herd is so extraordinarily complex that there is this curious concealment of the great fact that parenthood is the

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token of maturity. At the same time we must not suppose that the urge is exclusively biological, for the human ideal of development has become enriched by ethical, social and religious conceptions, many of them possessing immense driving force, and all of them of course much more in evidence than the underlying biological urge. The child then sets out upon his path of self-development, with his goal of self-realization before him. What are the principal barriers which he is likely to meet upon the way? Here as parents and teachers we are obliged to face the disconcerting truth that in the majority of cases it is we (in our eagerness to help them) who get in the way of the children as they move towards maturity.

The first barrier which we raise is the *unwise use of authority*. We abuse authority when we make unjustifiable demands upon the child for self-restraint, when we inhibit any activity or expression which is innocent. The admonition to the restless boy of three or four to "try to sit still just for five minutes" is in itself an arbitrary and unfair demand. This error is being increasingly recognized; it was the mistake of the Early Victorian era, and the whole revolt of modern educa-

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tionalists is directed against it. The second barrier is less commonly understood. It appears when we present to the child *a world of reality which is too harsh, too difficult, for him to accept*. The miseries and hardships of school life as it was a hundred years ago must have permanently darkened the lives of many small people who were prematurely faced with a reality too terrible to be borne.¹ The child's task is to make his adjustment to authority, and to the reality of life, and we parents by falling into these snares largely hinder him. Nature, however, has done her best to help him. She has equipped him with two great principles with which to face his two great adjustments. We all know that there are some organs of the body, such as the thymus gland, which play an important part in the child's development, but which have to disappear. The thymus gland in the normal adult is atrophied, and if persistent denotes a morbid condition. On the psychological plane there are analogous cases, and the two most striking are the *suggestibility* of the child, and his tendency to *phantasy*. Both these mechanisms are of immense

¹ Vide *Life of Marquis of Salisbury*, *Life of Charlotte Brontë*, by Mrs. Gaskell, and many other contemporary biographies.

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value, but both must diminish almost to the point of complete disappearance as the child grows up. Suggestibility paves the way for the child's acceptance of authority; phantasy provides him with a way of escape from contact with an over-harsh reality.

Suggestibility may be defined as the execution of an act or the acceptance of an opinion on an inadequate rational basis. We make justifiable use of it when we persuade a child, who is eyeing doubtfully the pudding before him, that it is in reality one which he will particularly like. In childhood this attitude is normal and right; we believe pretty much what we are told, without any exercise of our individual judgment. In adult life it is a deplorable characteristic, but unfortunately is by no means uncommon. The division lobbies of the House of Commons present a daily illustration, and journalists and advertisers in the daily papers prey upon the suggestibility of the army of adults who have not outgrown the psychology of the child. If a normal child is wisely handled it will be possible for him to proceed from his starting-point towards self-realization in a more or less direct line. His suggestibility will help him to accept authority, and the parent will avoid pressing that authority too far, and will also provide the

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child with a scheme of reality which does not unduly repel him. The development will proceed happily without let or hindrance. But suppose that the parent fails in his part—that he shuts the gate of authority in the face of the child, demanding from him the impossible in faith or in action—what will result? The child, finding his way barred, will react in one of two ways. Either he will get round the obstacle by making a further draft upon his own credulity and becoming the ultra-suggestible type, or he will turn from it in disgust and become a rebel. The child in short will grow up either the type of adult who is always to be found in the majority lobby (regardless of the question at issue) or the type who with equal certainty may be met in the minority lobby. He will become the man who must always be in the fashion or the man who enjoys defying the fashion. And it is these two tendencies—ultra-suggestibility and heresy (both of them resulting from an early abuse of authority)—which more than anything else prevent us from forming unbiased opinions. Our judgments in matters of education, for instance, may tend to be vitiated by what the majority dictates and we become reactionary, or contrariwise we may have a heresy bias and find ourselves ever em-

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bracing the latest idea, irrespective of its intrinsic merits. A serious difficulty, too, arises from the fact that we are constantly unaware of the existence of bias in ourselves. Our eyes are holden, and we quite sincerely attribute to an adequate rational basis actions which our friends recognize at once as springing from, say, an anti-authority bias. In such cases the New Psychology is of immense value, for by analysis we should become aware of our unconscious motive, and our whole attitude to life is illuminated.

The existence of this suggestibility in the psychology of the child lays upon every parent and teacher a great responsibility. We must take advantage of it to implant the right ideas, but we must resist the temptation to trade upon it. In dealing with children it is always possible to attain great results by the use of suggestion—conduct and outward behaviour can often be extraordinarily improved by this means in a very short space of time—but if in the process we make the child ultra-suggestible or sow in him the seeds of rebellion, then the improvement is too dearly purchased. We must ever bear in mind that our first task as educationalists is to help the child gradually and steadily to divest himself of his suggesti-

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bility, and to attain by degrees to a balanced individual judgment. The destiny of the child is social efficiency; the problem of the child is psychological freedom; the obstacle to the child is authority; and the test of every child's development is his final attitude towards racial experience.

* * * * *

We now come to the second great provision of Nature by which the child's early life is protected. We have seen how the endowment of suggestibility eases its adjustment towards Authority. Let us now consider the working of the analogous principle of Phantasy, which protects it against any undue harshness in its early contact with Reality. Both these principles, let us remember, are meant to diminish greatly as the child advances towards maturity, and a large proportion of the failures in adult psychological life are due to the persistence of the tendency either to suggestibility or to phantasy.

Phantasy we may define as any *escape from Reality*, such as castles in the air, day dreams, and all longings and aspirations which are not adequately related to possibility. In the early

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life of the child this tendency is, as we have said, a kindly provision of good Mother Nature, and might well be taken advantage of up to a certain point by a careful parent. What unwilling little boy would not start eagerly upon a tiresome errand if it were suggested to him that he was a scout in time of war carrying important dispatches through the enemies' lines—especially if the innocent phantasy were supported by the loan of a leather belt containing the letter which he is to deliver to be worn under the jersey? A large proportion of children brighten the routine of childhood by such harmless inventions, and the king of phantasy weavers is immortalized in his Child's Garden of Verses.

Phantasies may be said to be of three kinds. The most common is the *Compensatory*—the phantasy which leads the weak little boy to indulge in a permanent day dream of growing up abnormally powerful, or which cheers the little girl who believes that she is plain-looking, by expectation of ultimate beauty. The protective value, then, of this mechanism is obvious and should certainly not be discouraged in childhood.

Secondly, there is the *Inspiratory* Phantasy, under which we may class many forms of

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idealism, such as patriotism. The workers in the stoke-hole of a battleship during the war must often have had reality softened to them by the inspiratory phantasy of what their work might be meaning to the fleet, and, judged by the pragmatic test, this type of phantasy may be justified even in adult mental life.

The third class is *Creative Phantasy*, and covers all the flights of imagination which characterize the individual who is trying to express himself in poetry, or art, or invention. This kind of phantasy is the great exception to the general rule above indicated that phantasy should diminish with the development towards maturity. In the case of genuine creative phantasy this could never be desired, for it is only by getting away from reality to a certain extent that one can create at all. We must, however, remember that there is a certain amount of creation that is of very little value to society, and which therefore must not be too lightly accepted as a justification of phantasy. The schoolboy who writes sonnets in preference to doing his trigonometry may of course be a young Rupert Brooke, but he may also be a young slacker. In so far as he has the potential poet in him he ought to be given his head, but in so far as he is merely a slacker, he should be kept to his trigonometry. There

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is a great deal of loose talk about self-expression, which assumes that it is quite invaluable, and is to be encouraged without discrimination. This surely one cannot accept. We must make our reservations, and realize that there are times when the young person (much more, of course, the adolescent than the child) must, for the good of society and the salvation of his soul, learn self-discipline, and leave self-expression aside for the moment. Let us admit that if we find among our adolescents a really promising creator we are justified in treating him or her in a special way; but the question for us to consider seriously in each case is whether this creative bent is really going to be of any value to society, or is merely a piece of second-rate self-expression. It is for each of us to decide each case on its own merits, and a parent who follows a rigid rule in the matter is certain to come to grief.

Every mental mechanism seen in the individual has its counterpart in a social mechanism of the same type. Just as all mass movements and cases of mob hysteria are examples of social suggestibility, so rumour constitutes the supreme example of social phantasy. Similarly the modern systems of what we may call "Health cum Religion" are followed largely by people to whom pain is

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a reality which they cannot tolerate, and who therefore find it essential to escape from it into a phantasy of health. It may be argued that such an attitude has at least a pragmatic sanction—and that any mechanism which is practically helpful to the individual commands respect. This may be granted, but it must also be remembered that if character formation is based upon the courageous acceptance of an experience—such as suffering or disappointment—any system which denies its existence is refusing a challenge of life.

A very interesting—and not uncommon—type of social phantasy was demonstrated before the war by the German people. They set themselves systematically and perseveringly to cultivate the irrational phantasy of superiority, until as a nation they became completely detached from reality. Their power of self-criticism was obliterated, and the myth of the German superman possessed the racial mind.

Another social phantasy of the most pathetic kind was the rumour of the Russians who passed through England in September, 1914. There was never any evidence for its truth, but the interesting psychological explanation is that the whole country at the time was faced by a war position that was too painful and menacing to be accepted. We were thirsting

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for some objective sign of deliverance, and we were ready to accept any phantasy—however wild—if it could bring relief.

Now the phantasies of the individual when he begins to slip away from what we usually designate as sanity, are of a particularly interesting kind. We talk about the ravings of a lunatic and wanderings of the insane, but all these ravings, even the ravings of a man in delirium tremens, have a certain relation to reality. It is by no means possible for us always to focus that relationship, and because it is sometimes very difficult we consider it completely incoherent and detached from reality, but the link exists for all that. The following letter, written by a boy who ultimately became insane, is quoted in this connexion in order to make clear how the phantasy principle, if once it is allowed to dominate the mind, will lead to madness.

The writer was a boy between fourteen and fifteen. He was a very large overgrown fellow, the only son of his mother, who was a widow and a Christian Scientist; and she, having brought him up with a fixed conviction that there was no boy comparable to him on this earth, was persuaded, much against her will, that she must send him to a boarding-school. Reluctantly she did so, convinced that

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he could not possibly do as well there as he had done with her, and during his first term this document was found among his papers, and the schoolmaster sent it to her, suggesting that she should seek medical advice. Now notice that this boy, when he went from the protected environment which his doting mother had created for him to the boarding-school, found himself in an intensely hostile atmosphere. He found that he was the butt of the whole school. He found that, in spite of his size, the smallest boys ventured to attempt acts of physical violence, because they always knew that they would be in the majority and would be protected. He found that, in spite of his age, he was in the bottom form. He found that his schoolmasters were becoming extremely exasperated, and that in spite of his weight and size he was the most useless person at football and other games. All this adversity he answered with a smile of superiority, and that smile of superiority was extraordinarily irritating to his public and tended merely to increase his unpopularity. He writes as follows:

“I have been expecting for many years to become the most wonderful man on this earth—in fact, you cannot say upon this earth exactly, as I should be immortal.

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"1. I shall have magic lifts which will run between heaven and earth.

"2. Heaven will be my native land, and I shall be sort of let into heaven by the back door, so as to speak, that is to say, I shall not be like an ordinary human being, but if God will give me all these things I will pay Him back.

My work will mainly consist of schoolmastering and doctoring. I shall have an absolutely new and perfect immortal body, which can be suited to either climates, etc."

All this sounds rightdown nonsense to us, but we must remember that this boy, when he wrote it, was supposed to be a moderately normal schoolboy, so we are able to trace a little how the phantasy principle in him—let loose and unchecked, in fact stimulated and cherished by his doting mother—had taken hold of the boy and led to his ruin. Notice that in the first place he says he is going to be the most wonderful man in the world—the compensatory phantasy, because he knew he was the least regarded in his whole school. Then he was lazy and therefore his phantasy is full of magical solutions. He begins with lifts. Now lifts in dream symbolism generally have the same significance—always going up without energy, always the effortless solution.¹

¹ One girl, who had been brought up by two adoring and misguided parents, and at the age of thirty-two was unable to break away and develop any sort of individuality

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Here we see all the touches of the magical solution. There is electricity, always another symbol of the effortless solution. Electricity is the thing in the whole world in which the minimum effort produces the maximum result, therefore it serves as a symbol of tremendous result which is very quickly, cheaply and easily attained. There were switches all over his body, too. He was to have power to give an enormous kick. Then he was to be able to make himself invisible. One can imagine his being chased around the playground by a mob of smaller boys, and one can guess how much he would have given then to be invisible. Then he was to fly through the air—flying always represents phantasy in dream symbolism, a getting away from the objective, getting away from reality. Then there was the motor-car-bed. The motor-car always represents an idea of progress, getting where you want with the minimum effort, and here is the idea of it being a bed as well, so that he could lie down in the car and run about the town. It is a

of her own, once had a dream that she was at a hotel where she often stayed, and that because she did not ask for the lift the parents were, in her dream, very angry with her. Many parents are like that. In their love and pity and misguided affection, desiring to be helpful, they try to save their child all effort. And yet the staircase is the normal way by which to ascend, not the lift.

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perfect symbol of results obtained without effort.

Then one can trace the Christian Science upbringing—he was to be a healer and his work was mainly to be that of a schoolmaster and doctor (observe he chooses the two most patronizing professions); and having himself been rejected by schoolmasters and spurned by doctors, he wishes to be numbered in one of these two great professions. And then observe this delightful touch—he is to know all that is to be known and ever has been known. There he sits at his lessons, making no real effort and incapable of getting anywhere—so he indulges in the phantasy of compensation—knowing everything, so that he won't have to toil at his lessons.

Finally we see in his letter the extraordinary phantasy—"I shall have a brother born and bred in heaven." This poor unhappy boy is really thoroughly lonely, and he is longing for companionship. He is put into this boarding-school where nobody likes him or is kind to him, and the longing for fellowship suggests that he is going to have a brother, born in heaven, so as to be incapable of any of the cruelties, any of the unsympathetic treatment, to which he is subjected by his fellow schoolboys.

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Here we see what happens when the phantasy principle gets right out of power. There are many of our educationalists who are led by a great shibboleth of developing the child's imagination, but the essential point for our consideration is *what kind* of imagination we are developing—that of a poet or that of a mere hypochondriac? If we are sure that the development of a child's imagination will produce something really creative—or even a harmless compensatory phantasy—let us assuredly go forward, but if it will only mean that the child is developed *away from reality* the result will be a greater difficulty in adjusting to the demands of life, and we shall only have made his task harder.

* * * * *

Here we meet the problem of legends, myths and fairy tales. Those who emphasize the development of imagination consider them intrinsically valuable. Dr. Montessori, on the other hand, opposes them uncompromisingly, and while we may not agree with her, we can well understand how she reaches her position. There is probably an element of truth in the criticism that Dr. Montessori comes from a Latin race, and does not fully appreciate the value of folk-lore to a Saxon, Teuton or Scandinavian people. It is certainly true that as

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Christianity dominated the Latin races first, it suppressed to a great extent the evolution of folk-lore in its original form, so that these races are much poorer in legend and myth than those of the North. Their racial phantasy was largely absorbed in religious allegory. It may further be said that as the Northern races have less facility for self-expression they need the more an emphasis on all that tends to encourage it. Still, we must allow a large measure of truth in Dr. Montessori's position. Her objection lies in the fact that so many fairy tales and myths are based upon a truth which is unsuitable for a child to assimilate. An instance of this is the familiar story of Red Riding Hood, the underlying message of which consists in the ugly truth that old people are apt to develop a cruel and jealous attitude to the young. This is undeniable in life, but it is also undesirable to suggest it to the child. Similarly, the doctrine of the magic solution as exemplified in the woodcutter is one of doubtful value.

But to eliminate fairy lore from the life of the child would in any case be impossible, for apart from the phantasy function as related to external life, the child will generate phantasy systems of his own. In as much as he is a participator by heredity in the universal

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unconscious, he will produce elves, gnomes and goblins that are much older than himself. The child brought up with a rigid absence of fairy lore, will yet create in his mind ghosts or fairies that are the lineal descendants of the pixies and hobgoblins that his ancestors pictured in their early childhood. It is useless to be harsh and unsympathetic to this elemental kind of mental imagery, and it is foolish to treat it with the solemn intensity that it sometimes meets with, especially in this country. In the first case the child determines to keep this thing to himself in the future and so his phantasies are not abandoned but merely unexpressed. In the second case the child concludes that he has been wonderfully clever and is apt to labour his recitals as a means of holding the attention of his elders. In this, as in so many other of the points where child and adult meet, the key to successful handling lies in the light touch—almost, one might say, the casual or offhand. As in architecture, the best is neither the austere nor the flamboyant.

Further, in as much as the child must pass from the known to the unknown, from the seen to the unseen, all allegories and legends must have a certain use, provided that their main idea is one which is worth handing on. Further, there are some, the true message of

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which the child need not necessarily apprehend at the time, but which will come back to him later at a time of need. Such an example is the story of St. Christopher. In that the magic element comes in the form of no effortless salvation, but as a truth that is true above any, and one to which the child will grow in after years, when after self-forgetful devotion to the service of his fellowmen he finds the load becoming intolerably heavy—and he awakens to the fact that he is carrying the Christ. For the rest let us give the children the dynamic stories of Drake and Raleigh, Livingstone and Stanley, Shackleton and Scott, stories that are full of hard-earned achievement through triumph over circumstance, and of the glory of service.

Finally, we must ask ourselves how far we, in our own souls, understand the true significance of the allegories and legends which we impart to the children. When we take them to see Peter Pan, for instance, do we ourselves realize what is being represented? Do we recognize that every child goes through the temptation of Peter Pan, the boy who refuses to grow up—and that the determination to retreat from reality, to escape into phantasy and to live in a world of dreams is constantly present with every child in adolescence?

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Above all, do we realize that if the child persists in escaping he will ultimately—like Peter—find himself unable to come back to reality at all? Do not let us present to any child a story which we are unprepared to expound to him, or of which we have not ourselves apprehended the hidden meaning.

* * * * *

Once more, let us be clear in our own minds. If we make reality too harsh and uncompromising, too difficult, too impossible for the child, one of two things must happen. He will escape into phantasy as Peter Pan did and be lost; or he will become a materialist to whom idealism has no appeal. These two reactions are completely analogous to the two reactions to authority. If we make authority too hard to the child he becomes ultra-suggestible or a rebel: if reality is made too hard the child must either escape into a permanent phantasy world of his own, comparable to the ultra-suggestible type, or else he will turn into a materialist corresponding to the rebel.

CHAPTER IV
THE EMOTIONAL DEVELOPMENT
OF THE BOY

In the study of psychological developments we must have a Sociological standpoint. The Self-expression of the individual must not be allowed to impinge upon the liberty and interests of the community. The happiness of the individual must, if necessary, be sacrificed for the good of the race.

The child as he grows up must make three great adjustments—to the Herd, to the potential Mate, to the Infinite.

In the emotional development of the Boy we recognize four phases:

Till seven or eight the Mother Phase.

From eight to twelve the Father Phase.

From twelve to eighteen the School Phase.

From eighteen the Mating Phase.

At each phase the boy is open to the danger of regressing to the previous phase, or of being held back from his advance to the next. Over-domination of the mother is frequently the cause of a boy's failure to develop. The father may also act as a barrier.

The Homo-sexual type of man cannot be fitted into the scheme of social evolution.

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IN the discussion of psychological developments the first essential is a *sociological standpoint*. The New Psychology came in, as we have seen, with a great protest against the crushing of individuality and the repression of development, which was such a notable feature of education during last century, but the tendency of recent years has been to swing too far in the opposite direction. There are to-day schools of psycho-analysis which make the development of the individual the sole object of their teaching, without discrimination. As an extreme example of this point of view I may quote the dictum of a young and very modern analyst, who stated recently of a man who was a pickpocket that "he must realize himself as a pickpocket rather than repress his individuality, and that society is to blame for his having reached such a point." This is surely a *reductio ad absurdum*, and shows the necessity for a sociological outlook. The good of society as a whole must be considered

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in relation to the self-expression of the individual. Any new department of learning, if it is to make good, must ultimately correlate itself with other departments of human understanding and endeavour. No true revelation is unrelated. If the New Psychology were to prove itself a thing which could not be correlated to modern sociology, its contribution to our generation would be negligible, but this emphatically is not the case. We must bear this principle in mind even when dealing with individual cases less extreme than that of the pickpocket. The individual should have freedom to develop his own individuality, but only in so far as he does not thereby impinge upon the liberty or the interests of others. This criterion must be before us all the time. It is admirable that a child should feel free to develop and maintain a point of view entirely antagonistic to that of his father—that he should become a Fabian instead of a Conservative, for example—and should be able to make this transition without developing a father complex or requiring to be psychoanalysed. But the case is much more difficult where the individual wishes to break away from a social bond—such as the marriage tie—which exists primarily not for the comfort of the individual, but in the general interests

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of society and particularly of the next generation. Here one feels the happiness of the individual must be sacrificed for the sake of what marriage and parenthood mean for the race.

Further, our standpoint should be not only sociological but evolutionary. Evolution postulates that the next generation is more important than this generation, and this translated into practical education means that we must aim at making our sons fit to be not only good citizens but good fathers. We must not only assume that in due course they will vote rightly for the present generation, but also that they will vote rightly—as it were—for the generation yet to come.

As the child grows up he must attain to three principal adjustments, which every human being must make in order to reach completion.

The first is the *Adjustment to Society*, because the human species is gregarious, and we cannot get away from that fact any more than from the fact that we are bipeds. If the individual therefore fails to make his adjustment to the herd, he is incomplete.

The second great adjustment is to the potential *Mate*. Whether or not a man or woman ultimately marries is of relatively small im-

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portance. What does matter is that they should be psychologically adjusted to the possibility.

Thirdly, the individual must make his adjustment to the *Infinite*. Any man who professes to have reached maturity must have attained to some personal philosophy. It is impossible for him as an adult to maintain the pose of complete ignorance or indifference, and if he has not arrived at some individual conception of the infinite and adjusted himself to it, we must admit that his development is still very immature.

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Let us now trace the emotional development of the boy in his progress from infancy to independent adult manhood. In his course he must pass from the filial attitude to the parental, from irresponsibility to responsibility, from the attitude of taking to that of giving, from diffidence to self-confidence. Above all he must outgrow the habit of seeking protection and develop an aggressive attitude, and he must leave behind him the relative isolation of early years and attain to fellowship with the herd. The following seem to be the phases through which—in my experience—a normal boy generally passes in his development and the approximate age

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at which they occur, but it must be clearly understood that the ages indicated are merely an average, subject to much individual variation. The important fact for us is to recognize in each phase what is the *dominating* emotional interest. It will never be the exclusive one, and many factors contribute to the emotional interest of a healthy life. But psychologically there will always be one which predominates, and which will determine the course of the boy's development at that period. At first the mother is the sole emotional factor of his life, and for half a dozen years she remains the dominating one, and the child associates her with ideas of nourishment, comfort and protection. About the age of seven, eight, or nine the boy begins to discover his father and to express emulation of him. We are familiar with the phraseology of the little boy at this stage—"When I am a big man I shall have a motor-car like Daddy." That is the first step towards the ideal of independence, and during the next three or four years his character should be to a considerable extent formed by his father's example, and the relatively diminished domination of the mother is most important.

Then comes what we may roughly term the public-school age, from twelve to eighteen—

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a period during which the normal boy should be dominated by school interests and influences.¹ The first instinctive reaction of the boy's mind—when he finds himself in a perfectly strange and somewhat hostile environment—is to seek a father substitute with whom he can continue the old relationship of admiration and dependence. He may select a master or a prefect or merely a friendly older boy, and in this new type of hero worship a definite step forward has been taken, for the child now emulates one who may be only half a dozen years ahead of him, instead of thirty. His phantasy, of hoping to grow up to be what his prefect now is, has thereby come nearer to reality.

The school period practically divides itself into three sections. While he is in the lower school the boy enjoys a considerable amount of protection. He is still a fag; the prefects feel a certain responsibility for him, his master recognizes that a friendly watch must be kept upon him, and the general public opinion prevents his being unduly maltreated, so that in this first stage the independence of the

¹Although in the following pages I refer more particularly to what are popularly called the public schools, the conditions and processes described are also manifested to a large extent in day schools for boys.

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small boy at the public school is more apparent than real. The serious and critical period is that of the middle school. The age fourteen to sixteen coincides with the chief crisis of biological development. The boy is no longer protected, for masters and prefects now feel that it is time that he was able to take care of himself. Further, it is the stage at which he does not feel that his influence in house or school counts for much. He is neither a person of sufficient importance, nor of sufficient weakness to make good a claim upon society, and therefore it is at this juncture that trouble does very often arise. When he reaches the upper school he begins to feel real power, and the supreme merit of the whole prefectorial system of our British schools is that as soon as power is seen in the boy it is associated with responsibility. This is the great genius of our public-school system, and of our Anglo-Saxon temperament, and here—as so often—in a blundering and intuitive way, we have taken the psychologically right line. So far as the writer is aware, our public-school system has never been successfully copied, because although buildings, games and curricula have been reproduced in other countries, the authorities ultimately *failed to trust the big boy.* Monitors may have been appointed, but

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there was always a master overlooking them lest the small boy should suffer. And it is largely, I believe, because the British nation has sacrificed the comfort of hundreds of small boys to the character development of these powerful young adolescents, that it has attained to a certain success in the administration and protection of primitive races.

This conception of *harnessing responsibility to power* is a social principle of immense magnitude. To-day we are raising the age of compulsory education by two years, which is a step in the right direction, but even then under the existing system we let loose upon the country a vast army of adolescent boys, bursting with power, just at a time when they so easily become hooligans. We allow a great hiatus to occur between the day when they leave the discipline of school behind and the time when they assume matrimonial and parental responsibilities. This is to court social disaster, and I see nothing at present but the Boy Scout Movement (and similar smaller organizations) to meet this tremendous problem. It is of little use to attempt to train lads in civics either before the age of sixteen, or after they are married and settled down. It is during these critical intermediate years that the ideas of responsibility should be driven home.

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The final stage in the boy's development is the mating phase. Throughout the animal kingdom the same biological tendencies may be traced, and are associated with the adornment of the person, prompted by the wholesome and often quite unconscious motive of attracting the other sex.¹ About the age of seventeen or eighteen this characteristic begins to be visible in the boy, and if he cannot sing like the nightingale or strut like the peacock, he can purchase coloured socks and brilliantine and in other ways attempt to commend himself to the notice of his friends' sisters, whose presence contributes a new element of interest to the school cricket matches. All this is entirely as it should be, and ought to be recognized by parents without drawing attention to the facts and thus awakening the boy's self-consciousness. From this point follow the normal phases of courtship, marriage, and ultimately parenthood.

¹There is also, of course, an adornment of the person which is prompted by no such normal and wholesome motive, and which is technically known as "Narcissism." The term is borrowed from the legend of Narcissus, who looked in a pool and fell in love with his own reflection, and the phenomenon is as thoroughly indefensible from the psychological point of view as it is repellent in real life.

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In considering the process of the boy's development, the interesting point to notice is that his relation to the female sex must completely change. He begins by being dependent and receptive in his mother phase and ends by achieving an attitude of responsibility—and in the wide sense—aggression towards the mate. But between these two phases there intervenes in the normal boy's life a long period of psychological homo-sexuality, during which he is concerned mainly with his own sex, and in which the father and the school mates are the dominant emotional factors. Every schoolmaster of experience realizes the importance of this predominatingly male interlude, and recognizes that a mother's influence in the life of her son at this period may become not only hampering, but absolutely detrimental. There is a real danger that by her mere domination in the emotional sphere, she may paralyse his development, for so long as the mother is—as it were—holding on to her original relationship to the boy, it is impossible for him to transform his attitude to the other sex. The instinct of chivalry in the boy is the first development of his new attitude towards woman. It is being unconsciously prepared for his mate, but if he is encouraged at that early stage to direct it towards his

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mother, then it has a tendency to become regressive, and there is the danger that the boy will slip back into the relationship of the Mother Phase in his attitude to all women. Once he has reached his proper adjustment to the other sex, there is no chivalrous attention that he can pay to his mother which is anything but admirable.

Fathers, schoolmasters and others are sometimes apt to base their moral appeals to the boy upon his devotion to his mother, but to do so at this stage in his development is to use the wrong emotional lever, and the method even where successful, is dangerous. During this period the mother must at all costs stand aside, and while cultivating to the utmost the spirit of comradeship, and even of intimate comradeship, with her growing boy, she should be careful to keep it as unemotional a relationship as possible. In many cases a mother is hurt by the feeling that the boy seems now rather to shrink from confidences, and has to a great extent retired into his shell—but she may be comforted by realizing that he is following unconsciously a wholesome and normal instinct, and that the withdrawal indicates no failure in their personal relationship. It is worth noticing too that in her dealings with her son at this stage the most help-

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ful line for her to take in confidential talk, is to seek his opinion and advice in matters relating to younger members of the family, and especially to younger brothers, rather than to dwell upon his own personal problems. This stimulates the growing sense of manhood and responsibility, and encourages the boy to assume the adult attitude. Similarly, to make him early aware that he is trusted by the parents to assume special responsibility for his sisters, for the men they meet, and for their general attitude to the male sex. This lever is psychologically a much sounder one to make use of than the mother appeal, and is often as effective in its challenge. The writer has had the doubtful privilege of dealing with the dreams and mental life of a large number of boys who would appear to most of the world as perfectly normal, but who have shipwrecked their emotional life upon this fourth phase. They are cases in which the boy was particularly devoted to his mother and has failed to fall in love and marry, and few have realized the correlation of these two facts, but to the analyst it was only too clearly demonstrated by their dreams. One was the case of a boy who was very far from being a boy according to the records of the Registrar-General. He is at present thirty-six—and he

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is still unmarried. He is the only child of his wealthy and adoring mother and of a cantankerous old Army man who has always been represented by his mother to the boy as being unjust, harsh, unsympathetic, and a general kill-joy. From his earliest boyhood this boy remembers the undisguised relief with which this mother and son used to see the father go back to his regiment at the end of his leave. All through his youth the boy's mother was absolutely devoted to him (for the obvious reason that he was the only thing that she really possessed in this world), so devoted that she could not let him go. She has never let him go, he is still her child, and because a person after the age of thirty is not reckoned a child, she had to make him into a psychological child, that is to say, an invalid. She succeeded in establishing the theory of a weak heart, which has kept him in her devoted care ever since. Now this boy, with his notorious attitude of chivalry towards his mother, dreamt once as follows:—“*I was riding behind a carriage. Mother was in it. It was going very slowly.*” In dreams we find that all means of locomotion tend to represent character-development. The picture here was that his character-development was slow, which was only too true, and that it was kept

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back by his mother, which was also very true, and then the dream went on—"I made an effort to pass her and at last I got in front, when I noticed that I was riding side-saddle."

So he was! He was much more a woman than a man. He was one of these intermediate types who is just the regular product of that sort of maternal devotion, which is the natural, the frequent, and the pernicious result of patronage in a mother. That is what she had made him. Another time he dreamt as follows:—"I was standing outside an hotel, waiting for a man to come out." He had been waiting for a man to emerge in his psychology since he was somewhere about eighteen, and as I say, he had never emerged. "I was waiting for a man to come out, and I noticed that I was wearing a peacock-coloured skirt." Observe the peacock—the exhibitionist of the whole animal kingdom, the least virile of all male birds, a Narcissus from first to last. "A peacock-coloured skirt." Again observe the skirt. "You are more a woman than a man," said his unconscious to him, "and all there is of manliness about you is this exhibitionism, this vanity, this self-satisfaction, this complacency that mother has developed in you." Well, that boy will never grow up now. He will marry his mother some day—not

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that mother, but another one, whom he will call his wife, and she will see that he remains an invalid in exactly the same way as his original mother did, and will protect him from the winds of adversity, and he will go into his coffin still psychologically a child.

Another case is that of a boy who has won through. He once had a dream that he was walking with a woman who was wheeling a pram with a baby in it, and she insisted upon following him. Here we see the difference between these two dreams. In the other the boy was always dreaming of himself, and as more of a woman than a man—riding side-saddle, wearing a skirt, and so on. In this dream we see the boy dreams of himself as being a man primarily, but as tied to this secondary hampering, hindering burden of a woman, a perambulator and a baby. The feminine characteristic which he had never been able to throw off, the childish characteristic he had not been able to live down, were still dogging his footsteps, and he could not get rid of them. Then he came to a hill and the pram went faster and faster and he realized that there was going to be an accident unless he did something. His attitude up till then had been that he was trying to get away from them, to ignore them, to escape, but now

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he realized that he must interfere, that he had to do something because there was going to be an accident. So he pulled himself together and making a great effort, threw his foot into the wheel of the perambulator, stopped it, and prevented it going down hill and coming to a bad end. That was a picture in which there was evidence of real definite virile desire to make good and save the situation—as he did.

It is important—for our instruction—to notice the parts which the fathers played in the development of both these boys. In the first case, the son was made what he was by a foolish indulgent mother and a father who was largely outside the family—cranky, cross, unsympathetic. In the second case the situation was quite different. The boy was the son of a perfectly sensible mother and an excellent father—a father who was a pattern of all that a citizen, a churchwarden, a husband and a father should be. He not only knew what all his children ought to do, but he knew what they ought to think, and ought to believe, and he knew it all with absolute finality. There are some tough beings who can grow up against that sort of finality, who can grow through it, pass it, ignore it, but there are sensitive beings who simply cannot, and this was one of them. The boy simply curled up, and

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retreated from the whole conception of manhood thus represented. He withdrew from all independence, all aggression, all responsibility. Authority became to him a thing from which he shrank. And once he had a dream. It began with Black Maria and a military chaplain waiting on the station platform, and then the dream went on to his father trying to get him into his third-class railway carriage, and in his attempt to do so, there was nearly an accident. What does that dream mean for all of us who have boys and adolescents to deal with? This, that when we are trying to get them into our compartment, as it were—to be exclusively our own—we are very likely going to produce an accident which will end in their not coming in at all. That is the tremendous truth which we meet every day. If the fathers present to the boys an aspect of adult life, of manhood, that is uninviting—too hard, too rigid, too difficult—the boys are going to shrink back from it and never arrive at all. Therefore we see that the boy in his development is up against two factors—he can always be dragged backwards towards the mother phase. That is what we call *regression*. Half of our war neuroses were cases in which the soldier had regressed from the attitude of the man to the attitude of the child. But if the

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mother may always be dragging back, there is also another factor—the father at this point can always push back, or he can always be a *barrier*. Sometimes the boy does not develop because his father is not there, as in the case of a widow's son. Sometimes the boy does not develop because his father simply terrifies him—a drunken father, for instance. The writer worked out some surprising statistics at one of our big military hospitals of something like twenty per cent of our war neuroses, men who had a history of alcoholism in the father while the man was a boy. Alcoholism in the man had frightened the boy, and turned him from all idea of virility.

If the boy is in his first phase, the mother phase, when he ought to be a man, what happens? He tries to do a short circuit—to pass from the first phase to the fourth, from the mother to the man, without having gone through those other two phases dominated by the father and the schoolfellows. We hear such a man complain that he is twenty-five and would like to marry but cannot feel an interest in any woman although his mother is always urging marriage upon him. The mother's version is that she has done her utmost to bring him into contact with nice girls but that he cares for none of these things.

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And she does not understand that it is her own fault. The mother is there, and the boy cannot see round her, and the mother has maintained this childish attitude of the boy towards her sex, which makes the virile attitude of the lad towards the female sex impossible. That is why he will not marry.

Many who have seen Sir J. M. Barrie's play *Mary Rose* will remember an extraordinarily telling touch. Harry plays with his knife. Now "knife" is almost invariably a phallic symbol in dreams and it represents a sense of will-power, the executive in life, the aggressive; and Harry plays with his knife saying—"Yes, rather a useful thing in the trenches." So it is, in the trenches of life. Now when Mary Rose comes back *she takes that knife*. That is perfectly true, and is one of the most inspired touches in that inspired play. Harry was there a grown-up man, he had been playing with his knife, he had been rather showing it off, and when his mother comes back she takes the knife. The mother's influence is incompatible with the executive, the aggressive, in the man until he has really passed on to the fourth phase, and before Mary Rose went away Harry had to get back his knife.

Compare also Wagner's version of the leg-

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end of *Parsifal*, which throws an amazing light upon the psychological development of the male. It is the transformation of a man brought up in isolation by his mother, who ultimately develops through the experience of life, into the redeemer of society.

Finally it must be remembered that these are not the only ways in which a boy's development may be checked. In each phase he may receive a rebuff which pushes him back to the previous phase. One of the most typical cases is that of a lad who early in the mating stage falls in love with a girl who proves shallow or insincere. His first hetero-sexual romance is shattered, and he falls back into the preceding stage, and concerns himself for the future only with his own sex. Of this stuff is the confirmed bachelor frequently made. But if we are to accept the fundamental fact that man is a gregarious animal, and that we live in, by and through society, then we must realize that there is a certain point at which the needs of society, and particularly of future society, demand a certain type, and that type is, I believe, the parental type. The individual who asserts his right to express himself homo-sexually cannot exercise that right except at the expense of the herd. The homo-sexual—i.e. the intermediate—type cannot be fitted into any logical conception of social evolution.

CHAPTER V
THE EMOTIONAL DEVELOPMENT
OF THE GIRL

In the emotional development of the girl also we notice four phases:

Till eight or nine—The Mother Phase.

From nine to fifteen—the School Phase.

From fifteen to eighteen—the Father Phase.

From eighteen—the Mating Phase.

Through the life of the girl there persists one permanent urge which does not exist in the case of the boy—the Maternal Instinct.

In the girl's path to self-realization her development may be arrested by various barriers:

a) The fear of the Conjugal (illustrated from *Mary Rose*, and from dreams).

b) The fear of Motherhood (illustrated from dreams).

These fears when repressed do infinite harm, but when dealt with frankly on the conscious plane can often be dispelled.

There is a constant possibility of the romantic friendship between girls developing into homo-sexuality. This danger can only be combated indirectly. The girl's home and school life should be filled with wholesome interests, and fortified by ideals of public service.

Devotion should be directed as far as possible to causes rather than to persons.

The Victorian doctrine that marriage was the sole vocation for women has been followed by a reaction, and there is a tendency to bring up girls to the idea of celibacy. This is also a mistaken attitude.

The fear of spinsterhood must be removed by training the girl to realize the abundant scope which unmarried life can offer, in the sublimation of the maternal instinct for the service of the race.

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IN the evolution of the normal girl's development we notice also four phases. The first, as in the case of the boy, is the Mother Phase, but it often lasts a little longer. The girl is sometimes a couple of years later than the boy in throwing off the complete mother domination. After that, however, she passes on not to the father phase, but to the period where schoolfellows occupy the dominant place in the emotional life. During this stage, which lasts until about the fifteenth year, the normal girl experiences the biological changes of puberty. In the third phase of her development, which lasts roughly from fifteen to eighteen, the girl should discover her father, who up to that point is often of comparatively little importance to her. The father must normally be content with a very brief period of primacy in the emotional life of his daughter, but if he fails during that period to play his part, the effect upon the girl's development tends to be disastrous. Lastly, as

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with the boy, the girl passes about the age of eighteen to the mating phase.

In thus comparing the development of boy and girl we are struck by two important contrasts. In the life of the girl there is one constant and permanent developmental urge which does not exist in the case of the boy. This is the maternal instinct, which may be manifested even in infancy, and which remains the primary and permanent impulse of a normal woman's life. The instinct may not always be manifest—for long periods in the life of some girls it may seem to have disappeared altogether. But in most cases it has only gone underground, ready to emerge at a call of Nature, and persists there in the unconscious, underlying all the emotional development of the girl's life. In the boy's life there is nothing to correspond to this unbroken impulse: almost on the brink of the mating phase he is conscious of a conjugal instinct, but it is of late development, and his permanent impulse, if any there be, is to independence and achievement in the widest sense of the word. Thus it is that the boy's development is a vaguer thing than the girl's, and this gives to her a great advantage. Normally the conjugal or mating instinct should be secondary in both sexes. In the boy it is subsidiary

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to the impulse of achievement. In common parlance a man is spoken of as being "first married to his job," which is psychologically right and proper. In the girl the conjugal instinct ought always to be secondary to the maternal, for the most important type to the community—the type which stands for social development—is the good mother rather than the good wife—if both cannot be achieved. The little girl influenced unconsciously by her maternal urge talks as she plays with her dolls of the family of children she intends to have when she grows up, but decides that a husband would only be a trouble. Then, instructed by an older child that she can have no babies without a father, she accepts him as a social necessity, and so disposes of the first difficulty which she meets on the maternal path. The next barrier comes to her much later on, and it is the recognition of the necessity for a physical husband as the requisite of motherhood, and during the second phase of her development when her schoolmates are so dominant in her emotional outlook, the girl's unconsciousness is full of bewilderment and questioning. Sometimes a problem emerges as a conscious one at a very early stage, sometimes not until the girl is eighteen or twenty, but at some moment or other she

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has to face the fact that some mysterious physical proceeding of which she has no understanding and some vague suspicion and dread, must be endured for the sake of motherhood. It is at this critical moment that the girl should discover her father, and should realize through him that man as the aggressive male, as the necessary husband, can yet be associated with ideas of trustworthiness, reliability and tenderness. The normal way in which she reaches this feeling of confidence in the unknown male is by arguing that if she were to meet a man like her father, she would be prepared to trust herself to him, and it is when the father fails in his function as husband that such immense damage results in the girl's development. Every analytical psychologist would testify to the very large number of girls and women whose nervous breakdown in after life can be traced to the third phase of their development, and to the failure of the father to play his part. Sometimes he has been unfaithful, sometimes unkind, sometimes merely indifferent to the mother. The father's treatment of the daughter herself matters little in comparison to his treatment of the mother in her presence, and in many cases where the girl has no physical breakdown she goes through life with a warped attitude of

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general hostility to the male sex, due to her father's failure to commend it to her. He has to fulfil the all-important function of reconciling the girl's ideas of maternal aspiration with her ideas of male and conjugal aggression. He often becomes a barrier where he should have been a bridge.¹

There is, however, another barrier which the girl meets, and this is the fear of motherhood itself. The age at which a girl faces the implications of childbirth varies immensely. Many marry and reach the verge of motherhood without having given the matter a thought, but others are deeply impressed with the idea at a very early age. The writer has known a patient whose whole psychology turned upon this fear, which had definitely made itself felt at the age of five, when she heard her mother say to an older sister that if she knew what it was to be a mother she would think long before she undertook the task. This remark took root in the child's mind and became the point round which all her neuroses had crystallized. That is an instance of the way in which a mother may sin against her

¹ In some cases in a girl's life an elder brother seems to take the place which is more usually occupied by the father, as the reconciler. But on the other hand one does not often find that the bad brother becomes a barrier to development in the way in which the father does.

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child; and yet another instance is that of the mother who allows a girl to grow up with the impression that she was unwanted because there were already several daughters in the family and a boy had been hoped for. Such an idea may do a lasting injury to the mind of the growing girl.

That fear of the conjugal to which reference has been made is very perfectly pictured in Sir J. M. Barrie's play *Mary Rose*. Mary Rose facing the reality of a prospective marriage became paralysed with fear as many a perfectly normal girl has been, and she hid in the apple-tree. Her father called to her and asked what she was doing—"Hiding from Simon—hiding from you—I don't know," was her reply. That is, she was not only hiding from the husband she had just accepted, but from the whole male sex, from the whole idea implied by matrimony of man the aggressor, which included both her father and her lover. The dreams of patients reveal the unsuspected depths of this fear in even a normal psychology. An interesting case was that of a girl who had been exposed at the age of nine to an unrighteous act by a man, and from that time developed an overpowering fear-psychology. The first manifestation of it which was noticeable to her family was that she deter-

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mined to become a nurse. It is very interesting that a young schoolgirl should realize, quite unconsciously, what the nursing profession had to hold out to her in her particular situation. She realized unconsciously that as a nurse she would find a great and satisfying sublimation of her maternal impulse, and also that the uniform of a nurse was the thing that was popularly supposed to protect the woman and to keep her absolutely safe from any fear of male aggression. And so she grew up and became a nurse. After she had been so for some years a good man courted her, and she could not refuse him because she felt his worth, but neither could she accept him, and for some incredible period of time the patient suitor waited, and the nurse refused to give an answer, until finally she decided against marriage. As time went on she became a more and more perfect nurse in all ways where the helpless patient was involved. But it was noticed that she was more and more losing interest—and she felt it herself—in the cases that were not helpless. As soon as the patients began to be independent she ceased to care about them, particularly if they were men. Finally it was noticed that she was developing what in hospitals is often referred to as "the matron spirit." She was becoming rather a

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martinet, self-assertive, and rather domineering. She hadn't the slightest idea of what it all meant, but things came to a pitch at which she had to give in, and she had to consult somebody. She came to a psychoanalyst and said, "I want you to help me. I don't know what's wrong with me, but I'm not getting on so well as I was at my hospital. I recognize it. I am becoming self-assertive, and *I can't help it.*" She had a dream one day which was as follows: "*I was sitting at a table with a great many other people. Water was being passed round and everybody else had a tumbler and a cup, but I only had a spoon; it was a spoon with a rat-tail pattern. I noticed that particularly, and I didn't know what to do. Some one said to me, 'Never mind, hold out the spoon,' and I did so, and as the water was poured into it it turned into a tumbler, but I could still see the rat-tail pattern.*" Now that dream is a complete picture of the psychological phase that the woman was going through at the time. It is a particularly pretty dream, because it brings out so perfectly the two elementary symbols of the sexes, which run through all mythology, and all dream symbolism; the two great symbols that we have in *Parsifal*, the spear and the grail, representing,

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of course, the two sexes. The spear represents virility, it is primarily the phallic symbol, and secondarily, of course, it is the great symbol of character and executive power; and the grail, the cup, is the great symbol of the woman and her receptiveness. The picture in this nurse's dream was that her receptiveness was utterly inadequate. From the point of view of her womanhood she was inadequately developed, and it was supported by the phallic symbol of the rat-tail spoon. And it was when some one said to her, "Never mind, hold out your spoon," and she held out this spoon and let them pour water into it, that her receptive powers as a woman were increased, though still the rat-tail pattern was distinguishable. That is, still the male self-assertiveness was obvious, even when she had put herself in the female receptive attitude; the rat-tail pattern was still visible in the texture of the glass.

Another dream that is worthy of mentioning in this connexion is the dream of a girl ten years old, a perfectly healthy girl, but rather an excessive tomboy, rather self-assertive, rather lacking in the gentle subtle features of feminine psychology that we so much praise in girls. The only part of her dream we need think of at present is: "*I was walking with a*

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man. I tried to leave him, but I saw a waggonette coming along with a lot of nasty men inside it, and I was frightened, so I went back to the friendly man because I felt that he would protect me." Now that friendly man was her own masculinity, and already unconsciously she was orientating herself towards the future problems of matrimony in the way that so many young women do. The idea that she was going to protect herself from male aggression in any shape or form by maintaining and developing her own masculine propensities, her masculine characteristics, her masculine self-assertiveness, is a familiar one to all psycho-analysts. But it is an attitude we do not expect a child to be adopting at ten. Of course, it was deep down in her unconscious and no wise physician would think of interpreting the meaning to her. But what that girl dreamt when she was ten she is likely to be doing when she is eighteen, and it is in order that we may understand the children whom we are protecting a little more, that we have first to understand in ourselves and in general what these attitudes of masculinity and femininity really portend and imply. The attitude in this case had begun at ten, and unless that girl was properly treated—if for instance she had been exposed to an alco-

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holic father, or to a domineering and unsympathetic father, a father who sneered at the mother or even ignored her—then the girl's idea of cherishing her masculine characteristics as the best armour for life would have grown and developed. The analyst happily was able to give his interpretation to her parents, to warn them of the line of psychological danger, and to urge them to see to it, that she grows in a different direction, so that this phantom of the waggonette-load of menacing men overtaking her may cease to haunt her, and the fear at the back of her mind may be given the lie by her happy experience.

Then we have also the fear of motherhood acting as a barrier to the girl's development. A patient once, whose age was twenty-three, dreamt this dream: "*I heard that one of your patients had killed her baby. I was talking to some one in your study who tried to remind me that eight years ago a woman was in a wood and a man suddenly told her that she was going to have a baby. She was so frightened that she killed the baby and buried it in the wood.*" Now that is a dream which, quite apart from its specific meaning, is of extraordinary interest, because it is one of those double-barrelled dreams, which have a dual meaning running through them. The

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baby is two babies so to speak; it represents in the first place the physical baby, that is to say the conception of motherhood, of labour, pain, and so on; and in the second place it means rebirth, the new adjustment. This girl said, "I dreamt one of your patients had killed her baby"—that is had killed off a new adjustment in life, had prevented a germinating new adjustment the development of a new phase—"I was talking to some one in your study"—that is simply the idea that in psycho-analysis she comes into contact with her own unconscious and makes certain discoveries—"Who tried to remind me that eight years ago," etc., that is to say something happened when she was fifteen. The analyst tried to find out what had happened at that time, and eventually she recalled with difficulty what she had not remembered before, that at the age of fifteen she was with a schoolboy of about her own age who had asked her unsuitable questions. Although she had stopped the conversation, those questions had just sufficed to bring her right up against the idea of physical motherhood, and when she came up against that idea she repressed it at once, she put the thing right out of her mind. The idea of physical motherhood frightened her, it had never really come into her con-

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scious mind before, she repressed it there and then; and it had remained in the unconscious ever since. "*Eight years ago a woman was in a wood and a man suddenly told her she was going to have a baby.*" Here is the idea of the man bringing her face to face with physical motherhood. She was in a wood; the wood represents, as does the cellar, the cave, etc., the idea of the unconscious, or the idea of being out of the conscious, somewhere in the dark. She had repressed that idea and she was so frightened that she killed the baby and buried it in the wood. Now notice that the man told her she was going to have a baby, and then the dream suddenly turns round and says: "*She was so frightened she killed the baby and buried it in the wood.*" The baby she had killed and buried in her unconscious was the new adjustment, the rebirth, which about the age of fifteen (the beginning of the third phase) should give the adjustment to the physical implications of maternity. That new adjustment she had killed off and buried in her unconscious at that time and in that place.

Such dreams give one some idea of the barriers which arise in the mind of the adolescent girl, and sometimes in the unopened mind of the grown woman. If these fears—by means of psycho-analysis or otherwise—can be

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brought up to the conscious plane and faced openly, they will often lose their sinister aspect. Sometimes a girl is fortunate in having a mother or other older friend to whom she can turn for information and reassurance, but far more often—as all psycho-analysts know from their clinical experience—the girl's account is that she had no one whom she could ask, and so was obliged to keep the trouble locked up in her own mind. These fears persist below the surface in the lives of hundreds of girls whom we meet in everyday life—girls who appear to be perfectly normal, but who, for the reason stated above, are not realizing themselves as they should.

You ask, as parents, how such a state of matters can be prevented. The subject is too large to enter upon here, but undoubtedly the greatest safeguard against the subsequent domination of haunting fears, lies in frank, cheerful and matter-of-fact sex-education at a very early stage of childhood, so that the subject may be largely dissociated from mystery and dread. Still more important, perhaps, but much less easily achieved, is that friendly and unembarrassed relationship between the girl and her mother (or some other older woman), which will ensure that as a problem becomes conscious in the awakening mind of the child,

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she will feel that it can be investigated and discussed without fear of rebuff.

The second great difference between the psychological development of the boy and the girl seems to me to lie in the relation of the two homo-sexual phases. In the development of the girl the simpler process occurs, for her homo-sexual phases are the first two and somewhere about the age of fifteen she passes permanently to the hetero-sexual. In that respect the girl has another great advantage over the boy, for her adjustment to the other sex is unified. True she must pass as he must from complete dependence to independence, but whereas the boy's independence is unlimited, hers is that curious mixture of self-reliance and self-renunciation, which in all ages has characterized the most socially valuable type of mother. The girl then in her pilgrimage away from complete dependence passes from her own sex to the phase at which her father should be the hero and reconciler, and from that time onwards her dominating emotional interest is concerned with the male sex.

The writer is often asked by educationalists who have to deal with girls at this stage what should be done in the case of girls who develop homo-sexuality. It is impossible to give any

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definite rule for guidance, for the whole subject is one of immense difficulty. The same problem exists among boys, where the danger is more acute. But on the other hand homosexuality among girls is commoner and much more subtle, and it is a far more difficult thing to interfere wisely when two girls become too much attached, than to step in between two boys. In the schoolfellow phase of life, girls ought normally to depend on one another a great deal, and much romantic affection should quite wholesomely exist between them. To interfere with this would be wrong. The danger lies in the possibility of romance being kindled to passion, the point at which sentiment is associated with physical sensation. The unconscious estimate of this danger is shown in the dream of a girl who had conceived a romantic devotion for an older woman who was gifted, charming and beautiful. "*I dreamt that Mrs. X was holding up a bunch of lovely roses. She took them out one by one and held them up and then dropped them to the ground. As each touched the earth it burst into flame. I was fascinated by the miracle until suddenly I realized that I was surrounded by flames and I awoke in terror.*" Flowers are the symbol of romance, and this is a striking picture of the experience

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of the adolescent playing with a romantic situation until it suddenly assumes a menacing aspect, and produces a terrified awakening to reality.

The only way in which this danger can be satisfactorily combated is by the indirect method—not by focusing attention upon it, but by trying to fill the girl's home and school life with wholesome objective interests, and above all by fortifying her with ideals of public service, which are fitted to absorb much of the romantic devotion with which she is equipped. Where this romance can be transferred from personalities to causes, a great deal of wholesome outlet has been given to the romantic tendency, and much genuine and lasting satisfaction in life is assured to the girl herself. If the channels of interest provided in school or home are too narrow, the emotional energy is likely to spend itself unwisely along other lines. It is when girls are not able to find adequate expression for the imaginative, creative, intellectual and idealistic sides of their nature that they are most inclined to take refuge from a prosaic world in the highly coloured romance of a *grande passion*. No specific advice can be given, however, except this, that we must recognize all the time that no sentimental or romantic intimacy between

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adolescent girls is wholly devoid of danger, and yet at the same time we dare not play for safety every time, or we may impoverish the lives of many girls who would have avoided the danger, and whose lives would have been richer if we had not interfered with their romantic friendships. If we study these things enough, if we watch with that skill which does not show that it is watching; if we realize that there is always danger and yet that romance in these phases is desirable, we shall have achieved the only attitude which it is safe to assume towards this problem of girlhood.

From this we pass to the great question of the homo-sexual types in the adult, the individual who normally should be at the mating phase and who is defying it. This we know is a great deal commoner in the female sex than in the male, and our social conditions and general disequilibrium of the population have led, certainly in the so-called upper strata of society, to a great feeling that it is wise to bring girls up independent of men. Partly no doubt as a reaction from the Early Victorian doctrine of marriage as the sole vocation, there grew up in the late Victorian days the view that it was right and proper that girls should adapt themselves to the fixed idea of

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life-long celibacy. That may be done by some without loss, but by most it is achieved only at a very great cost, as physicians have reason to know from their clinical experience. There are, for instance, women who are incapable of shutting out of their minds the phantasy of marriage and motherhood without replacing it by the reality of a homo-sexual attitude of life, which very frequently develops into active homo-sexuality. On the other hand there are many cases where this particular danger is absent, and where undoubtedly one feels that it would contribute to the individual's immediate peace and satisfaction in life for her to adjust from the beginning to the idea of a celibate life. The difficulty, however, is that in any sane view of sociology there are many points at which the individual's comfort and satisfaction must be sacrificed to the demands of the herd, and of the future generation. Therefore it would seem that when we bring up our girls with the central idea that motherhood is the greatest blessing to be hoped for, we should do so realizing that this outlook in life may cause them a great deal of pain if the riches of motherhood do not come their way, but nevertheless we are not entitled for their individual comfort to minimize its value. At the same

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time we must always remember that here we are in touch with another difficulty, for many girls are made unhappy by a haunting fear of spinsterhood, which they cannot help seeing to be a very possible fate in store for any woman however attractive. In all such cases the girl must be encouraged to deal with the spectre in the open: to trace the possibility, and to adjust, not so much to the idea of celibacy, as to the uncertainty of it. A wise mother will present these truths simultaneously to her girls from the earliest age—that marriage and motherhood are the greatest gifts that life can offer, that in existing conditions this gift can only fall to a limited number of girls, but that for all there is open abundant scope in the sublimation of these instincts in the service of the country and the race. A hundred satisfying outlets can be presented to the modern girl—citizen and educational activities, child welfare, girl guiding, social work—and there are few girls who will not respond to the challenge of this more difficult, but no less rewarding form of public service. This attitude will often free a girl from anxiety and worry about her future.

CHAPTER VI

THE UNCONSCIOUS MOTIVE

The great discovery of Freud was the conception of *Mental Conflict*, and of our treatment of it by *Repression*.

The primitive instincts, notably those of Self-preservation, Nutrition, and Sex, must necessarily clash with the ideals of the race. An instinct must be expressed, repressed, or sublimated.

Repression leads to *Neuroses*.

War neurosis was largely the result of the instinct of self-preservation coming into conflict with the ideals of duty and patriotism. (Illustration of the Sergeant, Corporal and Private.)

The function of psycho-analysis is to reveal to the individual his own *Unconscious Motive*. (Illustrations.)

The function of the neurosis is:

- (a) Defence—from the dreaded situation.
- (b) Concealment—of the real motive.

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THE great discovery of Freud, as we have seen, was the conception of *mental conflict*, and of our instinctive treatment of it by repression¹; and it is to Freud and Freud alone that we owe the whole conception of the unconscious motive in our mental life and at the back of all our actions.

Freud realized that our primitive instincts must necessarily clash with the demands of society, and that the appetite of the individual biologically must of necessity clash with the ideal of the individual psychologically or spiritually. He saw, too, before anyone else, that these conflicts tended to be treated by the individual on the principle of repression, that is to say forgetting, or turning away from the painful issue, and that this action is taken by us partly deliberately, partly unconsciously. Every one has been taught that man possesses three primal instincts—the instinct of self-preservation, the instinct of nutrition, and the

¹ The difference between suppression and repression has been emphasized by some writers. Other equally prominent writers use these two terms in exactly opposite ways.

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instinct of procreation or sex. Thus for instance, there were in the war numberless examples in which the instinct of self-preservation was brought into collision with the higher ideals of patriotism, duty and so on; and similarly in the case of explorers and travellers we have instances in which the individual's instinct of nutrition must clash with the interests of the crowd, of the herd, with which the individual is associated. When we turn from these more or less unusual conditions to the ordinary life of peace-time in a civilized country, we find that it is the instinct of sex which most frequently clashes with the demands of society as at present constituted. When an individual is faced with one of these conflicts, if he attempts to settle the question by trying to forget one side or other we say that he is "*not associated*." We say that he has repressed one side of the conflict. There must, we assume, be some moment in time, however fractional, however fleeting, in which he deliberately makes a determination to ignore, or forget an impulse or desire. And when the individual is "*adjusted*" in his conflict, then we say that he must have reached that adjustment either by the process of *expression*, that is to say by giving right of way to the emotion or the instinct, or else by

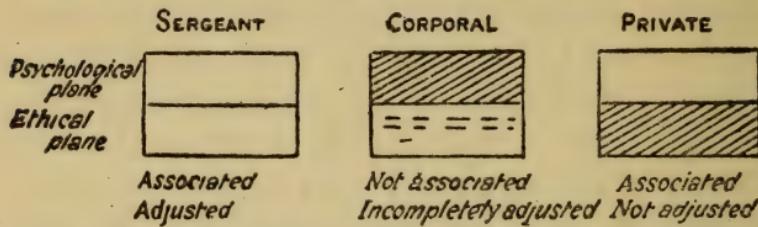
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sublimation. This sublimation is a conception of considerable importance. It means the indirect expression of an instinctive emotion in some cognate manner, which is socially useful. The most obvious and satisfactory example is that of the unmarried woman who sublimates her maternal instinct by becoming a nurse, for nursing is naturally founded upon the maternal instinct, and is an indirect expression of it, in which the nurse puts herself into the same relation with the patient as the mother bears to the child.

Now in order to try and reduce to the utmost simplicity the scheme of conflict and repression, let us take an example from the war, not from the usual realm of sex. Those who had to deal with war neuroses came to realize how completely the instinct of self-preservation coming into conflict with the higher ideals of patriotism and duty was capable of producing the same results in every detail, as the instinct for procreation is capable of producing when in peace-time it collides with another set of social vetos. And it is very largely because the war gave this great illustration that one has confidence in controverting the decision of the Freudians, that all neuroses must necessarily be reduced to terms of infantile sexuality. The appended

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diagram explains itself. The Sergeant is a man who, before he decided to become a soldier, faced the real facts of his own emotional life. He has faced the possibilities that might be implied by his decision, has



realized that he does not want to die, leaving his wife widowed and his child an orphan, but he has realized on the other hand that there is a perfectly definite emotional reason for risking all these things, namely that he would never feel happy if he came through the war by having taken refuge behind some unnecessary exemptions. Therefore we may say that the Sergeant in making his decision does so without any repression. He is putting nothing out of his conscious mental life; he is perfectly associated, and therefore we may term him clear psychologically as well as ethically.

Now let us consider the case of the man I have called the Private. We may imagine that he was either a reservist at the beginning of the war or a conscript later on, and having

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reached the trenches he realized the probability of death, and he decided that he could not face the situation. Accordingly he deliberately determined to malinger, and by complaining of subjective symptoms, which could not be easily tested by a medical officer, he eventually found his way to the base, and thence to the United Kingdom, where he was ultimately discharged.

We must observe that while the Private is totally different from the Sergeant in his behaviour, he shares with him this condition—that on the psychological plane he is perfectly associated and has no repression. These two men whose behaviour from the ethical point of view was so different, were from the psychological point of view in the same category, and in that they were both perfectly conscious of all the motives that were bearing upon their behaviour. The Sergeant was associated.

Then we come to the intermediate or compromising type. The Sergeant and the Private represent the two types with which the more old-fashioned morality used to deal exclusively, the morality which always presupposed complete responsibility for behaviour, and made no provision for a mixed type. Let us call our intermediate type the Corporal. He was a man who was found

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to be incapable of facing his own mental life. When war broke out he realized, be it only for a fraction of a moment, that he could not face death. And having realized that, it was impossible for him to act in the way that the Private did, he had more self-respect. Therefore he said to himself—"I am not afraid," and in so doing he deceived not only his friends but himself. The men of the compromise type employed the mechanism commonly known as whistling to keep up their courage. They fixed their attention as much as possible upon the lighter side of life, they avoided being alone, and they kept themselves well occupied, because they instinctively realized that if they stopped to think and to examine their own internal life they would find there the spectre of fear, and their mental adjustment would break down. Thus the Corporal went to the war upon an inadequate psychological basis and was only able to make his adjustment to life in the trenches by expressing the prime emotional factor in his life. That great dynamic of fear was thrust below the surface. The result was that sooner or later his adjustment was bound to break down. In some cases it did so even before the man reached France. The most usual course was that a soldier of this type went through the very

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common experience of being knocked over and buried by a shell. Instead of recovering in a short time from the actual physical effects of shell concussion as the normal man would do, he would grow worse and worse. Such a case was not one of true shell shock, but of war neurosis, which only became more acute in hospital. The reason is clear. The acute experience through which the man had passed had broken up his repression, and the fear which he had been able, until then, to bury successfully, now rose before him gaunt and staring and made him realize that it could never again be forgotten. Therefore he knew that if he were to return to the trenches he would be unable to make the adjustment which he had previously made. The psychological adaptation upon which the adjustment was based was a repression, and therefore he could only make a quasi-adjustment, but so far as it went it was an ethical one. The man did not consciously shirk. In this case we see clearly the functions of a neurosis. The first is defence, the second deception. The individual must be defended from a situation which he feels cannot be tolerated. But because he is too good a man to malinger consciously, the neurosis must deceive him into believing that

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it is only physical disability which stands between him and his duty. Here we have a picture of the unconscious motive at work. The neurosis defends the Corporal from the trenches, and it also preserves his self-respect. In order, therefore, to treat the nerves of the Corporal in any real sense, it was absolutely necessary to get him to understand his own situation, to recognize his own unconscious motive. Once he had really seen and accepted that—which I admit was difficult—he could no longer remain in the compromise category. His eyes being opened, he had then to choose whether he would become a deliberate malingerer or one of those who saw straight and followed the path of duty, albeit with a conscious fear in their hearts. I have had cases where the Corporal became the Sergeant, and carried with him my deepest respect.

If we turn to the ordinary conditions of peace-time, we see that there also the neurosis invariably fulfils these two functions of defence and deception. But of this the individual is quite unaware. The function of psycho-analysis is *to reveal to the individual from his own experience the unconscious motive that is at work in producing his neurosis.* In dealing with children we parents and teachers are often able to recognize an uncon-

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scious motive in their behaviour, which may help us both in handling them and in adjusting their environment. We may even help a child, as it were, from the outside to make a readjustment itself, but with adults the unconscious motive must as a rule be revealed from the individual's own experience, and for most of us that experience is only made clear when we have grasped the existence of this unconscious motive and its function in the production of neuroses. Only when this is revealed from within can we expect a cure. Therefore, as I have previously said, the primary value for the parent of all analytical psychology is that he may learn to know his own unconscious motive and thereby may approach the child from a new angle.

It may be asked, against what does the neurosis defend the individual in peace-time? There are many aspects of life against which we unconsciously seek protection—many develop a neurosis such as stammering or asthma—in order to be defended from what may be termed progress, growing up, self-help. Such is the case of a girl who suffers from what she feels to be inadequate appreciation in her world, and who develops the symptom of asthma or headaches. We are apt to object that no one could wish to undergo such gen-

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uine suffering, and in one sense that is true. But if there is anything proved by analytic psychology, it is that the great fundamental bases of self-regard and self-pity will go to lengths hitherto undreamed of in physical suffering to obtain satisfaction, and that individuals who crave for attention will pay even this price for it. They are perfectly unaware of the fact, and we must remember that to reveal it to them as a categorical statement from without is quite useless. But if we are able to convince them from within their own experience, and particularly from the evidence of their dream life, we shall find that the physical symptoms will disappear.

An interesting example is that of a soldier whom the writer treated in Egypt. He was a nice well-conducted fellow and was brought in suffering from chronic headaches, insomnia and lassitude. After a sympathetic discussion of his symptoms the medical officer suggested that it would probably be a relief to the patient to be drafted for home. The man, however, protested warmly and explained that he was happy and content where he was. He had belonged to his present unit before the war, was on easy patrol work in the desert, liked the men of his squadron and wished to remain with them for the duration. The medi-

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cal officer was completely convinced, but next morning he hypnotized the man and told him to write an answer to any questions asked. Paper and pencil were then placed before him and the doctor inquired, "What do you wish for most in the world?" In the trembling shaking handwriting usual under hypnosis the patient inscribed the words "Leave Egypt." When the paper was shown to him afterwards he indignantly repudiated it, and when convinced that it was his own answer he protested honestly enough that the whole thing was beyond his comprehension. But to the analyst the situation was as clear as it was interesting. Here was a fellow of the clerk type who was not a country yokel at all. He was musical and artistic, and came of a musical family. He had a father who was alcoholic and a great deal more, and we had there all the contributory factors that go to spell certain neuroses in the Army. Without even having got near a high explosive this man broke down, and here was the incontrovertible evidence of his repression. He wanted to get home to his mother, and it was his mother and Tooting that really were calling him in his unconscious. Here we had a man whose complete repression and quasi-adjustment had gradually broken down, and when one got the proof of

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repression out of his own experience and convinced him of it, then one could do something. But if the medical officer had said, "No, my friend, I don't believe you. You want something quite different from what you imagine, because I can guess what your unconscious motive is," such treatment would have been useless.

Remember too that "defence against progress" implies the defence against growing up. Many of us do not realize how much may be implied for the adolescent of either sex in the menace of adult life. Sometimes we find defences against situations very much more simple. Such is the case of a lady who could not sleep, and whose doctor could find nothing wrong with her. She was a youngish woman of about thirty. She had been married for a good many years. She had one child, a girl, who was approximately three years old. When asked why she could not sleep, she said she could not understand it, but when questioned a little further the following situation made itself plain. She had had an exceedingly serious time with her first confinement, an experience that had terrified her. Afterwards she had some insomnia, and the consultant, who knew a great deal more about confinements than psychotherapy, had said, "Of

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course, there must be no other child until your insomnia is quite cured." Now there was a title and property involved, and as I have said, the first child was a girl, and therefore the necessity for facing a second confinement was obvious. But she knew there was one temporary respite, for had not the great specialist said that until her insomnia was cured there must be no thought of another child. And she continued to have insomnia. The physician told her that when she was committed to another pregnancy she would be cured of insomnia, a statement which both she and her husband greatly resented. Nevertheless she wrote to him not very long afterwards to say that she was completely cured of her insomnia, and in due time a son was born.

Now that is a very transparent situation, but if we accept a symptom like insomnia as being necessarily physical in its origin, we should get nowhere at all. If it is a neurosis it must defend and deceive, and in this case it was defending this woman from her conflict, which was the next confinement, and it was deceiving her into thinking that she was not in any sense a shirker.

Another rather interesting case is that of a lady who had a quinzy, and went into a nursing home. It was not very bad and she

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was just on the verge of recovery when her husband, who was a very devoted and extraordinarily kind man, and did not have any more insight into mental mechanisms than the average Englishman, said to her, "Now, my dear, I have thought of a splendid plan. As soon as the doctor allows you to get up we are going to Paris for a month, and I have written to Mlle. X asking her if she can put us up at her flat, and she says she will be delighted. Isn't that nice?" The patient with some show of enthusiasm agreed, and she continued to make no progress for many weeks. And at last the physician called in a psychotherapist. He wanted naturally to find out all about Mlle. X, and ascertained that she had some time ago developed a friendship for the lady that became quite an obsession. The husband, as has been said, was a patient and devoted delightful person, but very simple. He realized that this friendship had reached a certain point at which it was impossible for him to approve of it, and he turned Mlle. X out of the house, and there was a certain amount of soreness. The intimacy was entirely broken off, and the patient had afterwards thought of Mlle. X only with disgust and remorse and real loathing. The kind husband, when he saw his wife recovering, thought to himself

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what can I do, not only to hold out the incentive of a delightful holiday, but to show her that there is not a single thing in her past that I have not absolutely forgiven. So this one wretched and sordid little incident of Mlle. X he dragged from his memory and said, "There, I shall write to the horrible woman, and propose that we should visit her." And when he presented this incentive to his wife he was surprised to find the result was exactly the opposite of what the good man intended it should be, simply because he did not realize the emotional situation, the unconscious factor that was militating against recovery.

Again the writer remembers a patient whose complaint was that when travelling by the underground to his office he could not get in or out except at two stations, neither of which was anywhere near his own residence. Now in this case, apart from the other more directly medical factors that entered into it, the actual emotional situation was significant. He had been at Southport where he had been having a Christmas holiday, when he got a telegram to say that his business affairs had suddenly developed a crisis, and he must return at once to face the situation. I may say at once the crisis involved bankruptcy. He

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got into the train at Southport and went to Liverpool, and there he saw the train, and he looked at the train and thought of his business at the other end, and he said to himself that he could not go. So he watched it leave the station. He asked when the next train was due to leave for Euston, and when the time came he looked at it and again said "No," and every train that left Liverpool for Euston he watched and allowed to depart without him. Finally he hired a motor-car and drove as far as Rugby, and there he got a friend to accompany him as far as London. And after that he travelled very little, indeed there were only two stations that he could use at all. It is easily seen now how that neurosis had begun. It was so obvious and transparent that it was a wonder that it cheated anybody. Simply at the other end was this appalling business tangle that he refused to face, and when he refused to get into the train it was not really the journey that he feared to face, it was his own ledger and his auditor. And ever after that, all this difficulty of travelling in a train remained with him as a defence—against what? No longer against facing the auditor and the ledger, because that had been faced and he had been wound up, but the train phobia remained, and this neurosis remained,

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as a defence against his realizing that it was complete cowardice which had prevented his leaving Liverpool that morning. If after bankruptcy proceedings had been gone through he had found himself perfectly able to travel to and fro anywhere he liked, he would have been obliged to admit this and his self-respect would have suffered; but by keeping up the train phobia his own sense of moral responsibility was entirely camouflaged, and he looked upon himself as having been a victim of nerves, which still continued to obsess him. Thus we see that the unconscious motive produces a neurosis whenever the individual is faced with a situation to experience which would be intolerable, and to retreat from which would be discreditable.

CHAPTER VII

THE UNCONSCIOUS: AND MENTAL MECHANISMS

The CONCEPTION OF THE UNCONSCIOUS: fundamental divergence between the School of Freud and the School of Jung.

In Jung's conception the Unconscious is primary and the Conscious secondary. It is stocked incidentally from repressed material, but mainly from racial experience.

All material that can be racially transmitted—be it bestial or sublime—finds a place in the unconscious. Freud's conception of the Censor.

MENTAL MECHANISMS.

1. The Complex.
2. Transference of the Affect.
3. Compensation.
4. Projection.

The EXTROVERT and the INTROVERT.

THE UNCONSCIOUS: AND MENTAL MECHANISMS

WE have seen that the central point of the New Psychology is the idea of the *Unconscious Motive*. But we must now go one step farther back and try to get hold of the *conception of the Unconscious* itself. Here we find the fundamental divergence between the School of Freud and the School of Jung: their conception of the Unconscious is utterly different. To Freud the unconscious part of us is secondary to the conscious. As Maurice Nicoll has brilliantly described it, to the Freudian the unconscious is like a barred cage off the living-room of the mind, into which the owner thrusts any wild beasts which may have become menacing in his life. In other words, the unconscious is regarded by the Vienna School as a secondary system which is stocked with ideas which the individual has pushed down—repressed—out of his conscious experience. According to this theory the content of the unconscious has originally been *experienced*: nothing is there

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except what has previously been experienced by the individual, although he may not always be able to remember the experience. Now, in as much as children dream at a surprisingly early age of all sorts of phenomena connected with sex life, of which they cannot have any direct experience, the Freudian School have found it necessary to postulate the somewhat astonishing theory that the child begins its psychological life before birth, and the material with which its unconscious is stocked is ante-natal experience. To most of us that proposition is a staggering one, and while we are perfectly prepared to admit our ignorance of a great deal, yet in the whole psychological world it is difficult to grasp a hypothesis of this kind. But undoubtedly it contains this truth—that a great deal of the content of the unconscious must be accounted for by some means other than the conscious experience of the individual.

When we turn to Jung's conception of the unconscious, we have the whole thing presented differently. To him the unconscious is primary, and the conscious is secondary; and moreover, the unconscious has two sources. It is stocked, as it were, from the material which the individual has repressed into it out of his conscious (just as in the

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Freudian conception), but its second and far more important source is the *racial*. To Jung the primary factor in our mental lives is the "racial unconscious," and to that great unconscious, stocked by heredity from our forefathers, we add by the process of repression elements of our own personal experience. To Jung the play between the conscious and the unconscious appears much more as an upward movement, a pushing upward, an emergence from the unconscious to the conscious. To Freud it is conceived of as a pushing downward from the conscious to the unconscious, with the inevitable tendency of reaction, the tendency of the repressed material to appear again in some form or other.

Thus the content of the unconscious is regarded in two perfectly different lights by these two schools. But there is a further qualitative difference. To the Freudian School the unconscious material is necessarily that which is uncongenial, that which is antagonistic to conscious thought, aspirations and desires, and therefore all the material in the unconscious is of the character of the wild beasts that have to be locked up.

But to Jung the whole quality of the content of the unconscious is entirely different. To Jung, in that he postulates this racial

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origin of the unconscious, all material that can be racially transmitted—be it never so bestial, or never so sublime—can find itself in the unconscious, and therefore the unconscious of the Zürich School is an unconscious in which we get not only the lowest biological tendencies, but the highest spiritual aspirations; in short, the beast and the god which are innate in each of us, meet in the unconscious. Conflict, according to Jung, begins in the unconscious. Ideas of the extreme type—either good or bad—when they emerge into the conscious, tend to produce at once conflict, even with other more or less neutral ideas. Hence, we find the tendency always to resist the extreme ideas, whether from one end of the scale or the other.

This brings us to a conception of the censor. In the Freudian psychology the censor is an extremely important person. The word "person" is used quite advisedly. We always find that in systems of psychology and philosophy in which the ego is carefully depersonalized something else is (as a natural consequence) personified in its place, and Freud has now two censors. He has produced a personal censor, as it were, placed in an impersonal ego. Jung, on the other hand, rejects this. To him this conception of personifying a censor appears unphilosophic, but then Jung's personal

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stress is so much more upon the unconscious than upon the conscious. We have each our own personal ego, and we think of it entirely in the terms of a purely conscious life. But to Jung the unconscious is the real person, and the conscious is something very secondary.

* * * * *

Now we have seen that from the conscious we *repress* material. The element of deliberate volition in the process must be conceived of as being occasionally present but generally absent, for repression is generally an automatic thing, over which we have no conscious control. When we repress, a rather complicated process occurs. Let us imagine here that an idea X becomes for some reason painful to the conscious mind, an idea that we cannot think of without some painful emotion. Now that idea, like all other ideas, is the centre of a constellation of ideas. That is no new thought in psychology. Because X is painful, we tend to repress it, and that constellation of ideas associated with it becomes repressed also, and goes from the conscious into the unconscious, and in doing so the whole group becomes coloured by this generally unpleasant association. The constellation is no longer called a constellation when it is below the threshold of consciousness. It has passed out

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of ordinary psychology into analytical psychology. It is now called a "*complex*."¹

Now we imagine one of the associated ideas called Z. The next time we think of Z we think of Z with displeasure, that is to say, the

¹ "One of the most useful terms of psycho-analytic phraseology, but one which is hardest to define, is 'complex.' The thing is easy to recognize when we come across it in ourselves or others, but difficult to describe. If a wife dread applying to her husband for necessary funds, it is because he or she has a 'money complex.' If I am in general critical of my fellow-beings, but can see no wrong in the deeds of a duke, or inversely, can believe no good of him, it is because of my 'snob complex.' If I am a person of independent judgment, but am afraid of what 'my people' will think should I take to smoking, this is because I have a 'family complex.' If I am touchy on the subject of my personal appearance I have a 'vanity complex,' and if I cannot keep cool during an argument on the subject of Home Rule, it is ten to one that I have a 'tyrant-rebel complex.' In all cases, emotions are stirred disproportionate to the occasion and reaching far beyond the object that aroused them. . . . The complex has something in common with the instinct, something with the delusion and prejudice. It always implies partial dissociation, want of co-operation between the conscious and unconscious."

—*Psycho-Analysis and its Place in Life*, p. 57. M. K. Bradby.

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unpleasant feeling zone belonging originally to X now belongs to Z, because we can only think of it through the complex, and that is what Bernard Hart has described as "*complex thinking*," which is the origin in all life of all bias, all prejudice, all incapacity to think clearly. Because we cannot think of Z without associating it with X, therefore we have a bias against that idea Z, which in itself is innocent.

But there is another mechanism which occurs in this process of repression. Let us take this same constellation of ideas which is again repressed and makes a complex, let us say of disgust or anxiety. Now when that happens we tend to get a general "*transference of the affect*," as may be seen from the following illustration.

Early in 1915 a patient, who was the wife of a colonel serving in France, was sent to the writer. Her doctor wrote that she had two delightful children, but that she had developed a most unreasoning anxiety about them. She would wash her hands in disinfectant before and after touching them. She would have their nursery fumigated two or three times a week. She would not let them go to any party or school where they would meet other children. She was terrified

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of their becoming infected with disease, and so on. Faced with this account, she admitted it was true. She knew it was extraordinarily unreasonable, but she said she could not help it. Inquiry elicited that she had no anxiety about her husband who was serving in France. "Perhaps he has some position at headquarters?" "No, he is with his battalion, taking his turn in the trenches." "Why are you not anxious about him?" "Oh, I am perfectly happy about him, because I have a presentiment he will come home all right." Here was a woman who was greatly devoted to her husband. It further transpired that when he had sailed for France she had faced the possibility of his death for a few hours and could not endure it, and so she determined not to face it again. She invented this mental quibble about a presentiment and she proved to herself on the basis of this presentiment that she need not fear her husband's death. She ruled it out of her whole range of possibilities and said, "This will not be an experience I shall be called upon to face," and therefore the whole idea of her husband being killed was repressed. The constellation, when it was in her mind, was so exceedingly painful that she was not strong enough to bear it, and all the anxiety that more straightforward

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wives were going through at that time in similar circumstances she had put into her unconscious. But the whole anxiety that belonged to the husband complex was emerging and floating up to the surface of her conscious, catching on to any object that it could. The first object was her children, and this anxiety was therefore completely "transferred" to them. Ten days later, alas, she was faced with the news of his death, and instantly the whole obsession cleared itself up. The anxiety about her children disappeared, not to return. There was no further reason for anxiety. The complex had come to an end. There was nothing more to repress. The possibility she had been shirking had become a reality, with which she had been obliged to come into contact.

Another mechanism which we constantly meet is the tendency towards *Compensation*. When we become conscious of defects or failures, be they physical or mental, we tend to push them from us, and as they tend to produce in us a sense of inferiority, we develop to counteract it—a compensatory superiority. Thus one man who had upon his mind the memory of an extremely guilty past which he had never confessed or expiated, used to compensate by a present devoted to active

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religious propaganda. This restored his sense of superiority, which tended to be destroyed by his guilt complex.

Finally we have the mechanism of *protection*—perhaps the commonest of all in daily life. All human beings tend to project upon their environment or their friends the responsibility for ill-health, unhappiness, or whatever has gone amiss in their lives, instead of frankly accepting that responsibility themselves. If, for instance, we suffer from indigestion, we are unwilling to allow that it is due to dietetic indiscretion, and we are inclined to blame the cook. This tendency to projection extends far beyond our conscious life, and in our dreams we are constantly being faced by the phenomenon.

A patient reported a dream the other day. She is a woman who has drifted into a very feeble meaningless life through lack of resolution. Her parents were people of a strenuous type, and if she had really lived up to their instructions and ideals in any way, she would be a different person from the knotless thread she is at present. *In this dream she was trying to cross a road after her mother. The road was full of traffic, and when she got across, her mother went back.* In actual life that did not happen. Her mother did not

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regress, but she dreamt that it was the case, and that she was very much distressed about it. Then the dream went on—“*After I had been crying for some time my mother reappeared as a little girl in a short frock.*” It was not her mother; this little girl who reappeared in a short frock was herself. That was her unconscious estimate of herself as she was. Observe that she had thought of herself and her distress at her mother having gone back to the wrong side of the road. It is the mother’s fault, the usual thing. Then comes the dramatic end of the dream. It is you who have gone back, not your mother at all. The little girl, the pitiable child, is you. It is no good projecting your failure of character upon your mother. It is you that have gone back. That is how the unconscious treats us.

* * * * *

Although not directly connected with Mental Mechanisms, there is an important point to which I would refer here. Jung somewhere about 1914 produced a classification describing the two types of character which he calls Introvert and Extrovert; and while he did not claim that all mankind belonged to one or other, while he allowed that there were any number of mixed specimens, still the two somewhat extreme types he then described

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constitute a very useful working classification for us to hold in our minds.

The extrovert is the child type, that is to say the type that has facility of self-expression, the type that is stimulated by the lime-light; whereas the introvert is more the adult type, the type that has greater difficulty of self-expression, that is deterred by the lime-light. The extrovert possesses self-confidence, the introvert tends to lack it; to this extrovert type belong all the propagandists and reformers of the world, all those people who desire to see the rest of mankind share their particular views, be they political, economic, social. The extrovert type includes also all successful commercial travellers, all auctioneers, all those people who are *getting things done*—the type with the objective initiative, from St. Paul to Queen Elizabeth or Lloyd George, and—in the animal kingdom—the fox terrier.

The introvert, on the other hand, is different. He is content to see other people differing from him. He is generally content to be aloof and detached, and to experience sympathy and pity for the world that is not sharing his views, without any effort to redeem the disaster. While the extrovert is naturally attracted to the limelight, the introvert is the

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type that always performs best when he is protected from observation, when he is alone. History is full of examples—St. John, Dante, A. J. Balfour—and the household cat. The extrovert invariably thinks of opportunity in terms of *scope*. The introvert always thinks of it in terms of responsibility. You offer some important post to a true introvert, and a true extrovert; the former at once refuses it and says: "Oh no, I am not fit for that," and the extrovert says: "Dear me, what a tremendous chance of achievement or of service." And the next day the second thoughts of each tend to be the first thoughts of the other. The reaction of the two types to opportunity is very diagnostic.

Latterly Jung has displaced these two groups of his by a more complicated classification. He has boldly gone back to a term rather tabooed recently in psychology, and has presented to us the four functions of feeling, thinking, intuition and sensation. The *thinking* type, rational and logical; the *feeling* type, impulsive and enthusiastic; the *intuitional* type, which arrives at conclusions with far greater certainty often than the thinker, but on most slender logical grounds; and the *sensational* type, the people who are always craving to have their sensory life stimulated,

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and who desire a constant succession of new experiences.

These four groups of Jung's are much less easy for the amateur to recognize and work upon, and his two original classes of introvert and extrovert are simpler and more generally useful.

In dealing with children it is most valuable for us to keep in mind these two types. Every child is born with the tendency to be an introvert or an extrovert. Roughly speaking, we should teach the introvert to aim at fuller extroversion, and the extrovert to emulate the opposite type, so that the natural tendency may not advance to either extreme. This, of course, is mere common sense. But we should further recognize the truth that when we find in ordinary life a young child of nursery age who is obviously "introverted," who has an abnormal failure of self-expression and cannot give himself away in any sense, then there is something wrong; something is not happening in his psychology which should happen. There is a stop somewhere in his development. It is a danger signal. Similarly, when we find a boy or girl at the adolescent stage, who, instead of becoming less extroverted as he grows older, is becoming more and more so, then also we can be pretty sure there is a wrong

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process at work. Instead of slowly and steadily developing his thought life, which should result in a general tendency towards introversion, the growing boy or girl is regressing towards a more infantile stage in conduct and expression. All normal children should be extroverts to a very large extent in early life; as they grow older they should modify this characteristic; and adults should achieve ideally a well-balanced mixture of the two types.

A child who is notably in the type which is wrong for his years requires special care and special treatment at the hands of his parents and educators, and nothing gives us sounder psychological guidance than the remembrance of this simple classification.

CHAPTER VIII
DREAM SYMBOLISM

Symbolism is as old as time, and underlies all legends, myths and dreams, in all lands and in all ages.

Jung's interpretation of sexual symbolism is subjective, rather than objective.

Dietetic influence on dreams.

Rules for interpretation of dreams.

Dangers of amateur analysis.

Method of self-analysis.

The interpretation of common symbols:

Self and Not-self.

Right and Left.

Bridges.

Land, Air, Water.

House, Cellar, Cave.

Numbers.

Means of Loccmotion.

Animals.

Grail and Spear.

Teeth.

Death and Rebirth.

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SYMBOLISM is as old as time. Through all ages it persists unchanged, whether it appears in the form of legend, myth or dream. In every family of the human race we find the same great basic conceptions of life and the same symbolic method of spelling them out. There is nothing new in our dreams, except in so far as the race absorbs new symbols as they come along. We cannot, of course, be surprised that Greek mythology did not deal with aeroplanes, but it did nevertheless deal with the whole subject of human flying, or with its meaning, as we are reminded in the story of Icarus. All legends are based upon the same sort of symbolism—the serpent, fruit, apple, river—and these have appeared in the dreams of the race through all time—as the stories of Joseph, Nebuchadnezzar and Jonah bear witness—and emerge new every morning in the dreams of our patients to-day. The symbolism which appears in the story of Adam and Eve, or in the myth of Europa and the bull, for example, re-

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appears daily in the compulsion neuroses—that is, in the obsessions and phobias, so well known to the laity. The commonest type, perhaps, is the washing-mania—the case of a person who washes his hands continually, and washes everything he touches. Such a man is only working out in a symbolic form—as Pilate did—a real psychological situation of his own. It is the situation that his dreams are representing to him—had he eyes to see—the same idea that has persisted through all mythology—the claim of the unconscious for the illumination of a guilt complex which has never been revealed to the individual. The public, outraged in its practical common sense by the fantastic form of some reported dream, which has been plucked arbitrarily from its setting, objects that it is being asked to believe what is far-fetched and artificial. Far-fetched in the literal sense it is in truth, but artificial, never. For the unconscious mind of the dreamer is speaking in the old universal lingua franca of all time, which is the unifying bond between all members of the human race, and which conveys to the primitive savage the same fundamental ideas as it does to the Prime Minister. The unconscious does not—as it were—trouble to learn the vocabulary of the country or of the century; it speaks in the old,

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old language of humanity. It is our modern life which is artificial, but our dreams can never be so. It is we, not they, who have travelled far from reality.

There is one characteristic of dream interpretation which is constantly a stumbling-block to the public, and that is the large amount of sexual symbolism which occurs. In this connexion two facts must be considered. In the first place the sexual symbolism is due to a principle which we have already noticed—that life in peace-time in a civilized community demands a greater restraint of the sexual instinct than any of the other instincts. Hence, from that fact alone it would follow that our dream life is more concerned with the whole question of sex life. But there is another side to it. Sexual symbolism has been from all time a racial symbol of the interpretation of character. Our primitive man has always looked upon sexual life as the test, so to speak, of character, potency, virility; and sexual relations have been taken as the symbols of human communion from all time. Therefore, a great many pictures that appear in our dreams, which, on the face of them, are grotesquely sexual, have no narrow or physical sexual meaning at all, but refer to factors of character growth—spiritual factors,

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moral factors and so on—and do not really refer to actual creative sexuality. It is to Jung that we owe this very helpful and significant interpretation of sexual symbolisms on the basis of the subjective rather than the objective interpretation.

There is another difficulty that the public constantly find in taking dreams seriously, and that is that dreams are frequently connected with physical derangement. People often say, "It is impossible for you to ask me to take my dreams seriously. I could dream anything by simply eating Welsh rabbit for supper." This may be the case, but it does not in the least influence the psychological conflict, which is represented in the dream. Imagine a bay, which at high tide corresponds to our waking consciousness. It has a certain contour, and shows certain rocks or islands, and at ordinary low tide (corresponding to our ordinary dream consciousness) it shows a somewhat different contour, different islands, more of the underlying rocks. Then imagine the spring tide, when the level of the water falls lower than at any other time, and in this falling reveals rocks or islands which have never before been revealed at all, but which, nevertheless, have always been there. The spring tide does not produce those new features that had not previ-

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ously met the eye. It has only revealed them. Similarly, if a man by a dietetic indiscretion influences the circulation of his brain, his dream at night will, no doubt, be more vivid, more terrifying, more exaggerated than usual; but that fact does not in the least mean that indigestion has produced the psychological conflict which has been there all the time; it has merely revealed it in more exaggerated terms than would otherwise have been possible.

We have reached a stage at which a certain amount of dream interpretation is possible for us by the ordinary scientific method of empiricism, but we have no justification for being dogmatic. In the first place, the manifest content or surface meaning of a dream may indicate to a certain extent its nature, but the latent content or deeper meaning may be so very far removed from the manifest content, and may mean something so completely different, that it is always dangerous to be too sure about the interpretation. Thus, suppose that we take a hypothetical dream in which the dreamer is on a railway line and sees a train coming on towards him, and just as it is going to run over him, he manages to creep out of the way, or the train stops. From the manifest content we are perfectly justified in saying

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that in this dream the man is represented as being in imminent danger, and it is possible that we might go on by representing the engine to be his libido (the driving force of his own life) in a narrow sense, and from that to make certain deductions. But if, on the other hand, the engine or train or railway had certain personal associations for him—if the scene was laid at a certain spot which he knew on a railway line, it would at once become possible to interpret the dream otherwise, the fact of his having personal associations with this place, or with some of the symbols, would at once give to the dream a specific meaning much more important than that which simply appeared to lie in the manifest content.

Psycho-analysis at present suffers considerably from being handled by amateurs—and handled too lightly. There is no need to postulate that Analytic Psychology should be the close preserve of the medical profession. But whether the would-be analyst happen to hold a degree in medicine or not, the fact of his being an amateur does necessarily introduce certain dangers. The first of these dangers is that he may be too apt to interpret by rule of thumb. Let us suppose that a fellow undergraduate tells at breakfast a dream in which a serpent

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appeared. The amateur is too full of the classical acceptance of a certain symbol to restrain himself, and he does not realize that until he has dealt with his fellow undergraduate's personal association with the serpent, he has no right to express an opinion as to its meaning. Then again, the amateur analyst, whether he be a medical man or otherwise, is necessarily suffering from an unconscious motive of his own, for we all have conflicts to resolve, and we all have difficulties which we tend to project on to others. Therefore, the amateur analyst, having just become aware of his own seething cauldron of conflict and perplexity, is naturally somewhat eager to find other people with similar conflicts, and to project on to them the results of a conflict which he may be avoiding himself. That is a stage that must necessarily be passed through by all who begin this business of analysis. And furthermore, the tendency to talk lightly about the interpretation of dreams, and the glib offer to interpret them at sight, is an evidence that the person in question has not been adequately sobered, and is not taking a sufficiently serious view of the unconscious and its function. In most cases he has need of a prolonged study of his own conflict with his mouth shut.

But none of us can do any harm by studying

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our own dreams. If we do so we shall find it a much less thrilling process than studying the dreams of our friends. We shall find it much more tedious, and we shall get very little result for a very long time. All who are ambitious in this direction would be well advised to take down their dreams morning after morning. Some will find by the time morning comes that they do not remember any of their dreams. If so, let them keep at their bedsides pencil and paper and a light, and wake up in the middle of the night to make their record. It will be observed that by this mechanical method of getting hold of dream material, a difficulty is introduced at once which the enthusiastic undergraduate who asks his friends for their dreams at breakfast does not trouble to face, because he can get other people's dream material much more cheaply than his own. Even when the collection of dreams has been written down, the beginner must not expect to be able to interpret them for some time, but if he perseveres he will find that symbols reappear. He will find, for instance, that after a few weeks he has twice dreamt of his old Uncle John. Let him then ask himself, "What does Uncle John stand for; what does he symbolise in my life?" The old man may, no doubt, have many different

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attributes, but we shall suppose that the dreamer has always thought him the stingiest person of his acquaintance. Therefore on the occasions on which he has appeared in the dreams, he probably stands for the attribute of stinginess. That is a first beginning; and the dreamer may jot down beside these two dreams the query whether this stands for stinginess in his own life. He may then go on to dream and record patiently for a few more weeks, and probably something further will emerge. He may dream of the vicar, perhaps, or his parents, and must then find out what these various people are standing for in his life.

Now all this sounds very much in the air, very difficult. It *is* difficult, and vague perhaps, but at least it is a path on which, however small the results may be, they are always worth attaining. The method engenders patience and perseverance, and the results tend to humility, for the experience of most of us is that we are sobered by the contact with our own unpleasant unconscious, and less inclined to volunteer interpretations to our friends.

* * * * *

Let us now consider some specific lines of symbolism. One of the first that we have to notice is the whole subject of Self and Not-

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self. This has probably been experienced by us all. We have a dream occasionally in which we realise that two persons appeared, and that we were somehow both of them. That person seemed to be wearing our clothes and looking like us, and yet we were not there. Now these dreams of self and not-self are very important, because they describe for our guidance in a way that is often extremely significant, where the real synthesis of our personality lies ("the distribution of the libido"). For instance, one might take the case of a teacher, who dreamt *that she was in her class-room, and she was taking her class in the ordinary way, but somehow she herself was sitting in the corner knitting a tie for a gentleman.* That dream would at once suggest the idea that the self is not really working in this person who is doing the work. That at once suggests the division of the libido, and suggests the idea that the real driving-force of life is not in the work that the person is supposed to be doing. Dreams of that kind are very subtle and are exceedingly important, and we should look out for them in ourselves and see what meaning we can get out of them.

Then the symbols of right and left appear in dreams constantly, and almost invariably have the meaning of the moral right and

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wrong. In one case, a man who had been carrying on a most unwise and dangerous intrigue with a married woman, was represented as being in a pigsty with this woman and in front of him there was a long road, which divided into two; and he saw the fork just there in front of him. In such a dream it is impossible to get away from the interpretation of a pigsty, and there in front of him is an alternative; he has got to make up his mind whether he is going to the right or left. Forks in a road always bear that significance.

Bridges are very constant symbols. The Freudian interpretation of the bridge is purely physical, and is one that it is impossible for some psychologists to accept. The bridge seems to the writer to represent in dreams the idea of crossing the Rubicon of one's life, the making of a decision; and it is interesting to see how frequently the dreamer has noted whether he is crossing from the right bank of the river to the left, or vice versa. He may not write that down in his dream, but if asked, he will probably reply, "Oh yes, I was on the left bank. I remember that. I was trying to cross to the right bank." The bridge then is a symbol of the utmost importance.

A typical instance is that of a lady who was given to great religious propaganda. She

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was a very able and excellent woman, but she once had rather an unpleasant dream in which *she saw herself in the window of her hotel, addressing a large crowd in the road below, and she was telling them all to go to the right, across the bridge, and she was assuring them that if they did so they would see a beautiful view.* All this seems simple enough. This was quite a repetition of her life. A great deal of her religious propaganda consisted in telling people that if they did the right thing and crossed their spiritual Rubicon, they would get at the life which was the most beautiful available. But then the dream went on, "*the curious thing was that I didn't seem to want to go myself, and I was constantly looking over to the left.*" Here we have the temptation which besets all preachers and teachers, and in that kind of dream it is a little difficult for plain people to imagine that it must be reduced to terms of objective sexuality in order to be interpreted.

Land, air and water are symbols of great interest. Land represents the objective, the concrete, terra firma; and air represents phantasy, the aspirational, thought, the ideal, and so on. When we have these dreams, which are not infrequent, of jumping and being able to jump over a house, or of wonderful powers

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of flying and buoyancy, they generally have the interpretation that the individual's contact with reality is not just as certain as it should be. The individual is tending to escape into phantasy and to do great things in his ideals and his aspirations, and not in reality. Our forefathers have always had the same sort of view of the monkey tribe. They are always up in the trees, swinging about and despising the animals that are down below, and always talking about what they are going to do to-morrow. That is the sort of tendency frequently represented in those dreams in which we fly and jump so easily.

The water symbol is one of extraordinary interest. The earth symbolizes to a great extent the value of mother earth, and in the free fashion of many dreams the earth also involves the mother relationship. The water symbol, which represents the intermediate element between earth and air, tends to represent that zone in our activities in which thought and physical feeling meet, that point at which we realize that physical feeling can be altered by thought processes. Now in the life of the child and the adolescent the discovery of this is always a tremendously critical and important point, and we find adolescents, both girls and boys, frequently dreaming of water. They

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will often tell us that they have many dreams about water, and one very frequently finds in that connexion that these dreams refer to their early discoveries that, by mental imagery, physical sensations and physical changes can be produced. Another type of symbol which constantly appears is that of the house, the room, the cellar, the cave. Now the house and compartment generally represent one's own life, and at the beginning of analysis patients constantly bring some of these dreams: "*I was in a large house with corridors and a great many rooms, and I tried to get into them, but they were all locked.*" That represents the immensity of the task when one tries to do some introspection. Or else it may be: "*I was in a large house which was bare and unfurnished and strange*"—the idea that one knows so little about one's mental life when one comes to study it seriously; or else it may be "*I was in a house on the first floor, and you were calling me down to the cellar.*" There we have the idea of the challenge to come down to the unconscious—to the cellar, the cave, what is below the surface in life. To make contact with the unconscious is very frequently represented in dreams as a going down into the cellar.

Then all numbers are extremely important

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in dreams, but are even more difficult to interpret than they are important. Numbers in dreams are generally very absurd, but when they are found are always of great value, and they are, of course, symbols that appear in the daily life of obsessionists as well as in the dream life of normal people. A young man had an obsession about the number 4. It was impossible for him to go to sleep until he had arranged everything on his table in fours, and he could not bear to leave a pair of shoes outside his door without contriving to dirty another pair to match it. Well, ultimately it was tracked down to this. The man was a Jew, and 4 was the number of the family pew in the synagogue, and this 4 which had obsessed him for all these years, had represented symbolically in his life, all unconscious to him, the whole idea of the Jewish tradition, family tradition, family religion.

A patient once dreamt as follows: "*I was staying at an hotel in France with a friend and I had been there a day and a night, and I was presented with a bill which was thirty francs. I thought it far too much.*" Her analyst said to her, "Well, what does thirty francs refer to?" and she said she had no idea.

He then asked, "How much per week is thirty francs per day?" and, after some time

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spent with paper and pencil, she discovered it was 210 francs per week. Again he asked, "What is that in English money?" and, after a much longer period, she discovered that it was eight guineas. "What are you paying in this nursing home?" he inquired, and she replied, "Eight guineas," and blushed, admitting that she had considered the charge excessive.

Coincidences of that sort with figures are difficult for plain people to get round. It is hard to suppose that the coincidence between thirty francs a day and eight guineas a week—which, be it observed, is a very precise one—had not obviously some meaning.

All *means of locomotion* are interesting and important. They represent character-growth in one form or another. Obviously, locomotion can be easy or difficult, slow or fast, suitable or unsuitable, restricted or free. Here is an instance of a peculiarly unsuitable form of locomotion. There was once a colonel, and he was one who belonged to a fine old English family that has a service tradition all through it, and he had a tremendous conception of the seriousness of his vocation as a soldier. He was actually lecturer at a military college, and he had a great reputation (entirely built up in peace-time) as a strategist. When war

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broke out, the War Office suggested he should leave his college and hold himself in readiness, and the probability was that he would be ordered to France in some important capacity, and there he would have the opportunity of making good in a practical way what he had hitherto only had the opportunity of making good theoretically. He stopped sleeping; not in the least because he was afraid of being killed—he had no fear whatever—but for the very final reason that he was afraid of the loss of his reputation. He was afraid he might make a fool of himself, he was afraid that his great well-known military authority might, when weighed in the balance, be found wanting. Sleep left him, and one day his physician asked him if he had dreamt at all. "Oh, nothing of importance, just a fragment," he replied. "*I was trying to get somewhere in a hurry over a very muddy field, and I was walking on a high pair of stilts.*" And so indeed he was. He was a very fine fellow, but he was on a perch, and his great terror at the moment was that he would have to climb down and dirty his feet—in short, that he would have to touch reality. He was up in the air on these stilts, he had walked through life with this aloofness from the real thing of warfare, and now he had to face getting down to the real thing. He

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had no fear of being killed ; he was only afraid of being dirtied ; and the lesson of the dream was obviously needed.

Here we find another unsuitable form of locomotion. There was a doctor, who, immediately after he qualified, went to an asylum as a medical officer. There is always something suspicious about the case of a physician who goes to an asylum immediately, and after he had been there for seven years without moving in any way, a friend said to him, "Why are you still here? Are you specially interested in the work?" "Not a bit," he replied, "but then, it is so safe. In private practice it would be much more interesting, but one might easily get into trouble, or one might lose one's practice before one had saved enough, and what would happen? I like a place like this. One has the same thing to do at the same time every day, one has one's meals regularly, and is never awakened in the night, one's books are on the same shelf always, and everything is the same, day after day." He was a perfect slave, in other words, to routine, because his one principle in life was "Safety first." When he went out on his motor-bicycle he was always looking out for petrol, although his tank might be full. This man had obviously sold his soul as completely as Faust

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ever sold his, to the one idea of "Safety and nothing else," and in that way he had restricted his possibility of character-growth. His dream was as follows: "*I was travelling over very rough, boggy country on a narrow railway with a 12" gauge. We came to a place where I saw a hill in front, and I realized with horror that the rails did not go up to it.*" Now there are many people in this life who are slaves of the groove called routine, and who are trusting not to their honest efforts to take them over the Hill Difficulty, but to some miserable narrow groove which they hope will support them. These are the people who, instead of getting out and walking and taking the ups and downs of life, sacrifice everything to this artificial and unreal "safety." And the lesson came to him, as it comes to all of us, that the narrow-gauge railway never takes one over the hill. We must get out and walk. The obstacle in the way of character-growth cannot be overcome by any artificial means to which we have sacrificed our freedom, and to which we have trusted for protection.

All *animals* in dream symbolism are full of significance. Perhaps the commonest symbol of all is the bull. Animals represent the libido in some shape or other, and the way in which we dream of our libido is always very

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significant. If we dream of the bull, we are thinking of the forces of our life as being far too powerful to be safe, far too violent to be argued with. We are thinking of these forces as being such that we can only turn away from them and run. But if, on the other hand, we dream of our libido as a rat, we are thinking of our powers in life (possibly of the sexual side of our driving force) as something we are afraid of without any justification, as something we despise, and that we hope will soon go into a hole and disappear. That represents the attitude of a very large number of people towards the sexual motive in life, and it is an attitude that is essentially mistaken. The unconscious wishes to warn the dreamer of this false outlook.

Similarly, when we dream of the horse or dog, we dream of animals that are friendly. It is true that a dog can always bite, but that is true of the libido of any of us; and generally the horse and dog are symbols in which we are represented as having a friendly, wise, well-balanced attitude towards the libido. Now, in the whole of Mithraic symbolism there is not only the idea that the bull is brought in as this primitive force, too powerful for man to cope with single-handed: there comes further the idea that the individual has

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to be purified by the blood of the bull. That is to say, purification is actually to come there, to that natural force within ourselves. Take the bull symbol in the Europa myth. Europa is in the first place picking flowers—we see the romantic period of adolescence; and flowers represent romance and sentiment. A bull appears. It is a white bull, a pure libido. It is at first menacing, but then it appears to be gentle and inviting, and at last when Europa gets on its back, it carries her off at once and plunges into the water. That picture of Europa and the bull is a picture that is true to all time—these are the eternal verities of life which we must recognize in the myths and legends we teach.

Another pair of symbols constantly appears, the grail and spear. The grail represents throughout the female constituent of life, the idea of the receptive; just as the spear represents the male symbol, the idea of the executive, the aggressive. In all our legends, the grail and the spear represent the two great sex characteristics, the executive and the receptive, which belong to the great eternal verities of our life. We cannot get away from them, and we should look out for these symbols in our dreams, and realize that when we are represented, say, with a broken cup or

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bowl, or with a very large-sized stick, there is an indication of the female principle broken, or the male symbol exaggerated.

Then there are also symbols about *authority*. The analyst is often dreamt of as policeman, father, and so on. *Teeth* again are a very frequent symbol of immense importance. The tooth represents our equipment in life. If you go back to our pre-human ancestors they depended upon their teeth for safety. The tooth is a thing we think of in terms of that which we see of it, but the point is, that the part we do not see is the most important. So the tooth often represents a group of ideas with a complex lying below the surface of consciousness. When the patient happens to dream that the analyst is taking out his teeth, the whole idea is generally that the analyst is attacking a part of what has been the patient's equipment in life, what he is trusting to. In so doing he is causing great pain, because he is dragging out the root, which corresponds to the whole constellation of ideas below the surface of the conscious.

And, finally, there are the great dreams of death and rebirth. All these conceptions of death and rebirth appear again and again in religion, myths, and dreams, and are of the greatest importance. When we dream of the

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death of a relative we need not hasten to the *Morning Post* for corroboration. Our unconscious is concerned with something infinitely more important to us than the prediction of a relative's death. Our unconscious is telling us whether the quality which that relative stands for in our life, in our character, is thriving or not thriving, or needs to be killed off; and a great many people lose the message by treating such dreams as premonitory.

Finally, a typical dream may be cited. It was contributed by an intellectual man who bore the stamp of the eclectic and the epicure —to whom hunger would be infinitely preferable to an ill-cooked meal partaken of in promiscuous company. He dreamed that he was ascending a mountain, and that a sense of exaltation filled him as he realized that it was the Hill of Calvary. In another moment, he thought, I shall see the Cross. But as he reached the summit of the mountain there rose before him the vision of a Lyons's Popular Café. He had found his Cross.

CHAPTER IX

THE HERD INSTINCT AND THE HERD IDEAL

Man is necessarily gregarious.

A Sociological Outlook is therefore necessary. Society is greater than the individual: but we must further advance to an Evolutionary Standpoint, and realize that the next generation is of more importance than this generation.

Normal social influences work upon the race from above downwards: mob hysteria works from below upwards.

Where the higher intellects fail in providing the vision and passing it downwards, there regression will take place. Mob hysteria wastes the lessons of history.

Society is divided into—

The *Prophets* who see the vision.

The *Priests* who conserve the traditions.

The just balance must be achieved between these conflicting and necessary elements.

Trotter pleads for the recognition of the herd instinct as a separate primary instinct.

The fear of offending the herd, or of being ignored by the herd, is deep-seated in every individual.

The herd instinct works to the herd ideal of trusteeship.

Trusteeship underlies the principle of *Sublimation*, which is the direction of an instinct which cannot be expressed to a cognate end of social value.

The happiness of life depends largely upon successful sublimation.

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MAN, as we have seen, is necessarily a gregarious animal, and whether we wish to be gregarious or not, we must accept that elementary and obvious axiom, and therefore it follows that the psychological handling of any one individual must necessarily be always subservient, or at least correlated, to a sociological outlook. It is useless to talk of the individual psychological development, independent of some sort of sociological principle. We must realize all along that *society is greater than the individual*. And in the opinion of some it is because the original school of psycho-analysis, that of Freud, has failed so completely to recognize the paramount claims of the social herd, that it has gone to such a hopeless extreme. Secondly, as we have already seen, *the next generation is more important than this generation*, and therefore we must have, not merely a sociological but an evolutionary standpoint. We probably subscribe to that doctrine with our lips, but when it comes to all its subtle impli-

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cations in conduct and practice, very many of us fail. We complain of high income taxes, even though it may mean that the next generation may succeed in clearing off the war debt. We feel inclined to say, "Why should we pay more than our share? Why should we pay in a hurry? Let posterity pay." That is merely a crude and obvious example of the attitude, but there are many more subtle, more difficult points in which we tend to fail, because we do not realize that we are putting the claims of this generation before the claims of the next.

Now in all social relationships there are two types of mental mechanisms at work. Boutroux has described these as normal social influences on the one hand and mob hysteria on the other. The normal social influences which we see at work sometimes (but not so often as we should like) work from above downwards—the higher intellects supply the new ideas, which then gradually percolate down. In mob hysteria the process is reversed. Ideas come from below and work upwards. In normal social influences we have a process of addition going on, whereby new ideas are added to the old, but in mob hysteria it is a process of subtraction; there ideas based upon reason are being swept away, as the one dom-

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inating idea surges up from below and cuts off everything inconsistent with it. In normal social influences we have, in other words, a system of poly-ideism, and in mob hysteria a system of mono-ideism. Normal social influences tend to be corrected by racial and historical experience; mob hysteria works independently of it. Normal social influences tend to produce a harmony, and mob hysteria a unison.

If we think of some of the great movements of history, we realize the way in which these things have occurred. Let us take movements like the Crusades, the French Revolution and so on, and we realize the way in which one single idea has welled up and gradually obliterated all the controlling and neutralizing ideas in the minds of those who should have been able to present them. It is not necessary to deprecate such movements as those. It need not be assumed that they were historically undesirable. But we must realize that mob hysteria is intrinsically a mental mechanism of a second-class order. It is not a first-class mental mechanism. Let us suppose, for the sake of argument, that the autocracy which existed in Russia at the outbreak of the war ought, for the sake of society and the world at large, to have been replaced by a democracy or a

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republic. The question of interest to the social psychologist is, What mechanism brought the change about? And it is perfectly obvious that in the case of the old Russian autocracy the minds that should have been most competent to see the vision for the future and to bring it about in the most ideal form for society, failed. In that failure they made way for a second-rate mechanism, in which the one crude controlling idea of taking from the "haves" to give to the "have-nots," and of murdering all who disagreed with them, swept upwards; and in its attempt to produce a democracy of justice and an ideal society it has produced, temporarily at any rate, great confusion. Now, the psychologist's criticism of that process is, that where the higher intellects fail in providing the vision and passing it downwards, where they are not able to suggest the well-balanced solution, springing from creative ideas and harmonized with the lessons of history, there regression will take place. Mob hysteria, which wastes all the lessons of history, because it cannot learn, and wastes much more that is valuable to society in its attempt to reach the one goal that it sees, will rule.

In this connexion it is interesting to realize that society can always be divided roughly

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into two types, prophets and priests. There must always be prophets who will have the vision. There should always be priests who will conserve what is good. There must necessarily be a conflict between the two elements. Progressives and reactionaries, radicals and conservatives, will invariably appear in all societies, in every community; and the more acute is the conflict between these two, the worse for the community. We need a society in which the best tradition of the past, and the lessons of history, are conserved and transmitted to the new generation, with an absence of rigidity and yet with a real reverence and sense of their value. We need a community in which the priests are reasonably open to the voice of the prophets, and in which prophets who are having a real vision can transmit their vision in such a way that it can be accepted at any rate to some extent even by the priests. And in any society that becomes unbalanced in the relation of its prophets and priests, we have social failure of one sort or other. If you stone the prophets you get Judaism; if you slay the priests you get Bolshevism. A society may adopt either method, but both are expensive for that society. The only truly economic method, however practically difficult, is to achieve the just balance between

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these two elements, between the prophets and the priests.

This whole conception is of the utmost value to us as parents. If we desire to send forth our children upon the journey of life equipped with the just mental balance between Judaism and Bolshevism, it behooves us to take serious thought to our own attitude. We must try to be to them a practical demonstration that it is possible for those who reverence the past, who value the body of inherited experience, to be ever open and cordial in their welcome to new ideas. We must try to make the children understand that we value the past not because it is past, but inasmuch as it is a foundation well and truly laid; that there is nothing intrinsically wrong in an idea or a custom being old, but only in its being outgrown. We must teach them that there is really no such thing as an unrelated revelation, and that if our eyes are not holden we shall often be able to trace its evolution as well as to apprehend its dynamic. And still more necessary is it to implant in their minds the conception that no revelation is final—that they must walk through life ever on the alert, in joyful and fearless expectancy of a further unfolding of truth in every realm of thought or faith. In all these things it is the home

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atmosphere that counts far more than the specific teaching of the parent. When it begins to dawn upon a boy or girl that it is no use bringing home new ideas to expound to their mother, the wane of her intellectual influence has begun, and what matters much more is that she has planted in her child the seed of the idea that it is natural to expect the adult to adopt this attitude, and further, that the present and future must therefore throw off all allegiance to the past. The real danger in causing our children to think us "old fogeys" is not so much that we thereby lose their sympathy—although that is in itself regrettable—but that we lead them to "project" upon all past experience of the race the intolerance which they justifiably feel for us. On the other hand, one has known cases—although they are comparatively rare—where a son was driven into the reactionary camp because of his mother's indiscriminating and uncritical acceptance of every new wind of doctrine.

In all ages there has been a general tendency for the prophets to be extremists, and from the nature of the case they must often be young, enthusiastic and irresponsible members of society. No parent can ever be irresponsible. His contribution to society must necessarily consist more in linking the teaching of

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the past with the message of the moment—his rôle, although not untinged with prophecy, must in the main be that of the open-minded and expectant priest.

There is another point to remember in this great business of social relationship. The child starts, as has been indicated, with an aim that is purely egotistic, and he should end with an aim which is purely collective. His individual aim should lead to a collective altruistic effort, but his judgment has to undergo the reverse transformation. Normally, the child's judgment should begin as a collective one; he should accept in childhood the opinions of his group, and this is rendered easy by reason of his suggestibility, as we have already seen. But his judgment has to become gradually not collective but individual. This distinction between the evolution of the aim and that of the judgment is one of considerable importance.

Wilfred Trotter has done a great work upon the Herd Instinct for which psychologists will be to all time grateful. His observations, which are extraordinarily incisive, and irresistibly stated, are perfectly true. This herd instinct was one that had been very largely ignored by psychologists; but the academic psychologists had not ignored it nearly so com-

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pletely as, it would seem, the Freudian School of psycho-analysis has done. To the Freudian School the herd instinct is merely the escape of our sexual urge, and is treated as such. This, to many psychologists, is thoroughly unsatisfactory. Trotter's argument for the recognition of the herd instinct as a separate instinct, to be treated by itself, seems to the present writer to be quite unanswerable. He has shown how much of our conduct, how many of our beliefs and opinions, are dictated by this unconscious acceptance of the herd domination. In this he is perfectly correct and has described very fully one more type of unconscious motive. We are all dependent upon the herd, we are all afraid of the herd, afraid of its criticisms, of being isolated from it, afraid, too, of its ignoring us. The herd may represent a very large social group, or a very small one, but we are always influenced far more than we recognize by our dependence upon its opinion, and this dependence not only taints our judgment and our comment, but reacts upon all our highest ethical hopes and aspirations. If we were on a desert island and cut off from a herd, perfectly independent, we would no doubt develop into mystics, or poets, or artists, or something entirely within ourselves. But because we cannot be thus iso-

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lated, and because we are always in contact with our fellows of the herd, the spontaneity, the creativeness, the originality, and to some extent, the phantasy of our lives is impinging constantly upon a critical barrier that we have set up within ourselves. What will the herd say to this? we ask. What will my fellows think of that? It is curious, too, to notice how we tend to change as we pass from certain social groups to certain others. A young undergraduate, who is with a Bohemian party, develops an ultra-Bohemian attitude which pleases the group he is with, but we can picture him a few weeks later at a supper party at the Ritz, a perfect slave to convention down to the merest detail of his dress, manner and appearance.

Now these things all show that this fear of offending the herd, of finding ourselves out of tune with our group, is constantly entering into our mental processes. Reference has been made to the fear of being ignored, and we all—if we think of it—are familiar with the type. There are a certain number of people who cannot tolerate the consciousness that they move about in their social group regarded as mediocrities. Their mediocrity may be intellectual or physical or social, but they cannot bear the consequent process of being ignored,

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and therefore they do things not in order to please the herd, nor in order to obtain its acclamation, but merely to attract its attention, and to feel that at any rate they are no longer being ignored. They may go to business without wearing a hat, or they may wear some fantastic form of garment, or they may stand up on platforms and pronounce heretical views—anything in order to attract the herd's attention, and to lift themselves out of this horrible rut of being nonentities who do not count. They would sooner count as oddities than as mediocrities.

Trotter has divided the two types of the human race into the sensitive and the resistive, which correspond roughly to the extrovert and the introvert. His two types agree far more completely with those we have just considered, the prophets and the priests. The resistives are the priests, who resist change in every way as much as they can. The sensitives represent the prophets who are less subtle but much more easily influenced, much quicker to get a new vision.

When we fail to recognize in ourselves the unconscious motive, as has previously been said, we fail in *self-realization*. We may do what we like and say what we like, with the conscious material in our minds. We may

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make the best of that conscious material, we may be satisfied that we are fulfilling our destinies, or glorifying God, but if there is an unconscious motive that we have not yet exhumed and revealed to ourselves, then it necessarily follows that our efforts, however strenuous, however well-meaning, and however satisfactory to ourselves, cannot really reach completion. Thus the trouble that the analytical psychologist is continually faced with is this—that he meets with people who come to him with a neurosis, complaining of a symptom which may be that they blink their eyes, or that they have insomnia, but who are perfectly satisfied with their own mental life. They do not want to have it changed because they see nothing wrong with it. They say, "I have searched myself most conscientiously"—so they have—"I have always had very high ideals"—so they have, but—"I don't want you to go pulling my mind about. I only want you to cure my blinking or my insomnia." And the trouble is that the analytical psychologist cannot cure the insomnia of such an individual until he has made the mind different, and the mind cannot be made different so long as the patient is perfectly satisfied with his mental life, and refuses to accept the possibility of unconscious fac-

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tors at work—repressions, for instance—of which he, *ex hypothesi*, is unaware. Whether it may be the sex motive, or the herd motive, or a father fixation, or a fear complex—something hidden deep down in the man's unconscious has got to be brought out into his conscious mental life, before he can become dissatisfied, and then, and then only, is he willing that you should tamper with his mental life in the process of getting rid of his symptom.

In our relations to society, the herd instinct is, of course, a primary instinct of the animal type. Now all instincts that exist in the animal work to an *end*. All motives which are restricted to the human race work to an *ideal*, and it is only when we take hold of this herd instinct and transform it into the Herd Ideal that we really get a step farther forward. It is when we recognize that our potentialities in every direction—spiritual, mental, physical, artistic—are *held in trust for the herd* that we grasp this ideal, and it is only then that we have taken hold of the instinct and turned it into a bit of practical philosophy. This trusteeship is the principle that underlies the whole process of sublimation. Sublimation, as we have previously seen, is the directing of instinct to a cognate end that is socially val-

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uable (as in the case of a childless woman who takes up welfare work), and when we regard the individual who is serving the herd, we are forced to realize that a very great deal of that service must be attained through the process, not of direct expression of instincts, but of sublimation. We have great instincts, ethical, social and religious, which by some reason or other are doomed not to receive direct satisfaction in life, but as it has been urged again and again, we must not therefore repress them. Instead, we must first of all make them conscious, facing them and the fact that we cannot hope for their fulfilment, and then we must sublimate them. And as a large proportion of the population will always be working at the sublimation of instinctive emotions, we must see whether we can help those who are in that position to lead a life more harmonized—within themselves or towards society—by the method of *successful* sublimation. It is, indeed, a merciful provision of Nature that the maternal instinct, which is the strongest in a woman's life, is also the instinct which can be most easily and most satisfactorily sublimated. The conjugal instinct when denied expression is much less easily and less safely provided for, although one has known many cases in which this has been successfully

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achieved. To take another—and homely example—one feels that domestic service under happy conditions offers immense possibilities of sublimation. It ought to sublimate a very large amount of that "*home-making*" instinct which comprises not only the great maternal instinct, but also the *family* instinct in young women; and if we compare it with such an occupation as being a barmaid, we realize at once that the latter is the condemnation of a young woman to a life of which nothing that is worthy can possibly be sublimated at all. This, of course, is an extreme example.

Take again the career of nursing or of teaching. A nurse has unique opportunities of sublimating that purely maternal instinct which revolves round the relationship of helpfulness to the helpless, and if we compare her life with that of a typist or a factory hand, we realize at once how much repression and how comparatively little sublimation there must be in these latter occupations.

If again we take the case of a young man who devotes most of his leisure to being a scoutmaster, we realize what magnificent opportunities he has for sublimating his social or parental instincts. But if he devotes all his spare time to golf, he is merely working off a certain amount of physical energy. The oc-

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cupation has no sublimating value. If a lad has an irresistible spirit of adventure, and is deterred by financial considerations from following the career of an explorer, it is obvious that he will sublimate that spirit of adventure much more usefully to society if he joins the North-West Mounted Police than if he trains to become a lion-tamer. Obviously there are all round us occupations that stand very high or very low in this sublimation of instinctive tendencies.

Reference has been made to the great problem of rebirth which appears so constantly as a *motif* in dreams. That great conception of rebirth is a racial thing, quite independent of Christian teaching. It is very much older and the rebirth of a society can only take place by and through the rebirth of the individuals who constitute it. We cannot, of course, hope to make an A1 nation out of a C3 population *at once*, but the task in itself is not impossible. Any social group can be raised to the highest level, given time, and given the right ideals, and the right attraction towards those ideals which work in the group. In so far as we seek to make our own society an A1 society, in so far as we try to make of our empire an A1 empire, we have to realize that it can only be done by the maximum number of people who

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have gone through the subjective process of rebirth, which will alone enable them to give the highest form of social service to their generation, and which will alone enable them to transmit the highest ideals to the next generation, be it as parents or as teachers.

CHAPTER X

THE PSYCHOLOGY OF THE
NURSERY

The problem which underlies all nursery life is the Child's Adjustment to Society.

Every child is born with an internal urge to completeness—a deep-seated biological force within his nature. Certain tendencies hold him back:

1. The Call of the Cradle. We retard a child's character development when we make infancy or invalidism too attractive.
2. Tendency to Sensation-mongering. All children are born with the desire to attract attention: The child who is given adequate opportunity for achievement will lose interest in causing sensations. The sensation-mongering child is the potential hysteric.

The factor of Fear in the life of the Child:

- (a) Fear of capture.
- (b) Fear of the unknown.

All such should be very tenderly dealt with. Immense harm may be done to the child by repression of a fear.

The factor of Curiosity. This is a primitive instinct working for the development of the Child and the Race.

The Child's Curiosity with regard to Sex Knowledge is thoroughly wholesome and should be immediately and fully satisfied.

The right use of Authority in the nursery. The child can very early assimilate the idea of social responsibility. He can easily understand that authority is not autocratic, but is based upon the claims of the Herd.

The Value of Nature as a teacher. What a Child learns for himself from natural forces is much more valuable to him than what is inculcated by an adult.

- (a) Educational value of Camping.
- (b) Educational value of Sea-training.

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IN our long pilgrimage from the cradle to maturity, our task, as we have always seen, is to learn to make the great adjustments which life demands of us. The first of these—the problem which underlies all nursery life—is the adjustment to Society, to the Herd, and is based upon the herd instinct innate in every normal child. Day after day, and all day long, from his early infancy, we may see the play between his young developing mind and the little developing personalities around him, not to speak of the more mature personality whom he usually finds to be the dominating element in his small world. In every-day language he has to learn to fit into the nursery life, to get on with his little brothers and sisters, to find where he is in relation to his mother and nurse. And during these first few years of a child's life we can trace, if we will, the forces that are making for progress, and those that day by day tend to pull him back—the forces that are making for regression.

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The chief force on the right side is that great biological drive deep-seated in the child's own nature, which we share with all organic life, with plants as well as with animals. We are born into the world with certain potentialities of growth, which are developing within us all the time: the acorn has in it the power to become a tree, the kitten to become a cat, the infant to become an adult, and this *urge to completeness* drives us on—plant and human—towards maturity. But against this great natural force we find in the life of the child certain tendencies in his environment which hold him back, which arrest his development, which impede his progress.

The first of these regressive influences we may call the Call of the Cradle. This phrase covers a species of "spoiling" which often is not recognized as such—a drag back towards dependence as opposed to independence, to irresponsibility as opposed to responsibility, towards the ego as opposed to the herd. We spoil a child every time we make dependence, irresponsibility, self-centredness, unnecessarily easy and attractive. The wistful tenderness of a mother or an old nurse to the last of a growing family, the instinctive wish to prolong babyhood as much as possible, passes with alarming rapidity into a regressive influ-

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ence, which unconsciously tempts the child to profit by the privileges of infancy, the freedom from responsibility, the claim upon other people's attention. *We cannot make the call of the cradle too alluring to a child without permanently influencing his character.*

The factor of physical health, and the attitude that is taken towards it is immensely important at this point. It is often assumed that the first duty to the child is to ensure absolutely its physical health, and to leave its character-development and mental growth to secondary consideration. While this is perfectly true and incontrovertible up to a certain point, it is undoubtedly a policy which is apt to be carried too far. The suggestion of invalidism often represents the "call of the cradle" in its most subtle and alluring form. The devoted parent or nurse who sees the child outgrowing its dependence on her ministrations experiences a perfectly natural sense of loss: but this emotion often finds an unjustifiable and unrecognized expression in the tendency to take advantage of any opportunity of illness to reassert the position of protection, and to keep the child back in the attitude of dependence and irresponsibility. Without taking risks unduly it should be realized that the child's character-development is apt to

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pay the price for precautions of health; and they should, therefore, not be adopted merely for the sake of routine, or peace of mind, or the fear of taking reasonable risks. To make the status of complete dependence too attractive to a child is never a kindness. To implant in him an unnecessary fear of ill-health is to open up for him permanently a path to psychological regression, which may prove to be only too tempting a way of escape from the demands of life and the difficulties of progress.

Another mechanism which works towards regression in the early life of the child is what we may describe as *sensation-mongering*. The normal child is a born sensation-monger. He has, as part of his childish equipment, *the desire to cause a sensation*. Nor must we blame him for it. It is an innocent and involuntary tendency; but it behoves us all as parents to be alive to the fact and to be prepared to handle the child in the right way. Naturally the first step in the treatment of the little sensation-monger is to *refuse to re-act*, so that the exhibition falls flat. Without hurting the child's feelings unduly we can show him that the sensation he has tried to create leaves us uninterested. He presents himself before us dripping from head to foot and announces

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with modest pride that he has fallen into the pond and been very nearly drowned: we look up calmly from a newspaper and remark that he must find it tiresome to have to spend so long in changing his clothes, and that he had better go up to the nursery at once and get tidy before lunch. But there is another and a greater truth which we must grasp, and that is that the child *who has adequate opportunity for achievement* will lose all interest in creating a sensation.

As we have seen, the normal child has a strong desire for achievement, and he is also born a sensation-monger. The two tendencies are closely related, in that they are alternative forms of self-expression. The child who has no adequate opportunities for achievement inevitably finds the material to create a sensation. He enlivens his existence by various forms of naughtiness. If he cannot be making things, he will smash something; if he cannot be conspicuous at home or at school for his successes, he will become notorious for his lawlessness. The results may be unpleasant, but he has got the limelight; he has had the satisfaction of creating a sensation. But the child who has adequate opportunities for achievement loses interest in creating a sensation. Perhaps the greatest debt which the

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world owes to the genius of Dr. Montessori is the magnificent and final proof she has given of this psychological fact.

The same truth underlies Sir Robert Baden-Powell's conception of the Boy Scout and Girl Guide Movements. They provide a system of the most varied opportunities for achievement, and the recognition of it, at all stages of the boy's or girl's career.

The writer was recently asked to see a girl of fourteen, a big overgrown girl, who had done a series of preposterous things at the high school which she attended. She had written accusations about other girls, and had been experimenting in forgery, lying and theft—all in ways that appeared singularly motiveless and futile. In each case she had seen, with tremendous joy, a great sensation created; her form-mistress and the head-mistress conferring together, and everybody asking who the culprit could be. At the end, she did not in the least mind owning up; it had been worth it. Behind these facts the situation was as follows: Her mother was a very sensible and reasonable woman; her father was neither sensible nor reasonable where the child was concerned. He was always either taking her on his knee and hugging her, or else scolding her immoderately. Whatever

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she did in his presence, she knew she could always be sure of creating a sensation. It was impossible for her to be anything but completely self-conscious, measuring the effect of her behaviour upon this peculiarly responsive audience, her father. The father's treatment had made it practically impossible for her to grow out of the childish attitude of the sensation-monger; and at fourteen her powers of self-expression were still being diverted into this unsuitable channel.

Naturally the first step towards curing the sensation-monger is to place him or her in an environment where the sensation produces no reaction. A patient of twenty-three suffering from anorexia was brought into the writer's nursing home, and in the course of about ten days was eating her meals in the most normal way. Her father was completely nonplussed by her recovery. He said that he had scolded her, coaxed her, bribed her, promised her presents, and even beaten her to persuade her to take food—all with the least possible success. He did not realize that he had thereby established a relationship with his daughter in which it had become her chief interest in life to play upon his anxiety, and enjoy the sensation created thereby. When she came to the nursing home the nurses and maids had

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been warned not to pay any attention to how much food she left. For two days she left everything that was sent up. Nobody seemed to notice; and she had eaten normally ever since.

The small child is, of course, not as self-conscious as this: the girl whose case has been quoted was largely a deliberate malingerer. Many of the troublesome habits of childhood, however, are due to the unconscious motive of sensation-mongering: and tend to persist just in proportion to their capacity for causing an emotional reaction in the audience. This is particularly true of nocturnal enuresis: the mother or nurse is so ready to be shocked, to scold, or to coax that this is one of the cases in which the child can infallibly count on becoming a centre of attention.

It must be remembered further that the sensation-mongering child is—as we all are in infancy—the potential hysteric. In the hysteric, this tendency has reached a point at which suffering for the sake of pity is preferable to health without self-pity or the pity of others. This attitude in adolescence and adult life is merely the continuation, or the reduction to a logical conclusion, of the childish tendency which has been described.

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In general, the evidences of this tendency in the child give two perfectly clear indications to those who are responsible for his upbringing. In the first place, that whatever the child's conduct may produce, they should not show it; and secondly, that they should regard it as a signal that the child needs more opportunity for achievement. It does not matter whether it is bricks or sea-sand, or Montessori apparatus—some material for achievement must be provided.

The writer has recently seen the complete cure of a child who had contracted the habit of lying and pilfering, by the provision of a box of carpenter's tools and a supply of wood; and another most encouraging case of a little girl of eight who joyfully abandoned the practice of setting fire to the nursery curtains for the far more attractive pursuit of learning to bicycle.

No survey of nursery psychology should omit mention of the great factor of *Fear* in the life of the child.

Fear is chiefly of two types.

(a) *The fear of capture.* This is the great fear of the animal kingdom and as such it is the most primitive form of fear, excepting only the fear of extermination. The trapped animal, the bird that has flown into a room

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and cannot fly out, the horse being led into a horse-box, the child that finds itself alone in its own nursery with the door closed, the soldier in the dug-out that has been blown in, the neurotic who can travel in an open carriage on an electric railway, but not in an ordinary compartment—or else on a surface line but not in the Underground—all these are examples of fear of this primitive type based upon the animals' love of freedom.

(b) *The fear of the unknown.* This is essentially a childish reaction as opposed to adult confidence. The child that finds himself in an unfamiliar street, the child in the dark, the little boy at a boarding-school for the first time, the normal adult in a London fog, the neurotic who cannot sleep in a strange hotel till the manager's room has been pointed out to him—these are examples of the fear of the unknown. We can influence a child's conduct to a great extent by fear. "I'll tell your Daddy," "Take care or the Bogeyman will get you," "Little children that tell lies go to Hell":—all such familiar threats have an undoubted influence on conduct. Were it not so they would not have survived in the limited repertoires of uneducated mothers and nurse-maids. And if correct conduct is the very easy objective of our efforts, the

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system of terrorization is a good one. But if we are aiming at something less obvious and less immediate—the emotional development of the child on right lines—then nothing could be worse. All true growth must come from within and be directed towards the light. The wind and the shadow are negative influences. Let the child feel security by day and by night, on land and in water: never insist on his going to school alone if he says he is frightened. Let him have a night-light as long as he demands it in the night nursery. Do not insist on his riding a pony if he is terrified. If he will not learn to swim in the shallow end, do not push him in at the deep end. Parents are often proud of the results of their heroic treatment of the timid child; they would in most cases feel otherwise if they could be present at certain points of his analysis in later life.

Speaking briefly, childish fears should be very tenderly dealt with—should in fact be given way to at almost every point, so long as we are careful to avoid the danger of making it a “paying” thing to indulge in them. Immense harm may be done in nervous strain to a child by the parent’s adoption of too bracing a line with regard, for instance, to fear of the dark, or fear of animals. At an

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older stage a growing boy or girl may often be helped by reasoning and discussion and even by friendly chaff, but at the nursery stage such forms of nervousness should be quietly humoured to an almost unlimited extent, care being taken of course to divert attention from the matter, so that the child is not led into sensation-mongering.

Every psycho-analyst could testify to the number of cases where a neurosis in adult life can be traced back to the repression of a fear in childhood. Sometimes the child has been ashamed to own to the fear and has pushed it down, in other cases this course has been urged upon him by the well-meaning and sadly-mistaken parent who advises him "not to think about it." At all costs the child should be encouraged and helped to bring out his fear into the open, to be able to talk of it without ridicule, and in no circumstances to pretend that it does not exist.

From the consideration of Fear it is natural to pass to the kindred topic of *Curiosity* which holds so large a place in the psychology of the young. Here again we have a primitive instinct working for the growth and development of the race and the individual—the instinct which is an element in that great

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spirit of adventure which may be called the soul of the human species.

"Something hidden—Go and find it. Go and look behind the Ranges.

Something lost behind the Ranges. Lost and waiting for you. Go!"

The special subject of a child's curiosity which most concerns a psychotherapist, however, is sex knowledge, the acquisition of which is so critical a matter for his after life. Almost in infancy he will begin to manifest a lively curiosity about the origins of life, to wonder and to ask where the new baby came from—or even where he came from himself. This, I cannot too strongly urge, is the moment when, without the slightest embarrassment or astonishment, he can learn the plain truth that all young creatures are born of their mothers—a fact which, as Stephen Paget has well said, it is difficult to believe could injure anyone. Given a simple matter-of-fact answer to a simple question, the child rarely receives the information with any surprise and never with any distaste. Interest is often evinced, and occasionally innocent amusement at so ingenious an arrangement, but as a rule the fact when stated is taken completely for granted, and after a few prac-

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tical questions the child will pass on to some more exciting (because more mysterious) subject of speculation. But if the adult who is faced with this very natural query evades an answer, and betrays uneasiness, or, worst of all, displeasure, the subject at once assumes a very different proportion. It is henceforth clothed with mystery, and becomes an object of tenfold interest and of unwholesome secrecy. He has been made to feel that it has something naughty about it, something mysterious, something not to be spoken about, and for all time that child will find it difficult to approach the subject of sex with simplicity and real purity of thought. The function of childish curiosity is to supply the small mind with necessary simple knowledge at a stage when it can be most easily assimilated. We baffle this design of Nature when we hide from the child the facts of life until he has reached an age when he can no longer receive them with simplicity and innocence.¹

The child's relation to Authority and to Reality have already been fully dealt with in Chapter III.

The problem of meeting the suggestibility of the child with the right use of authority arises at a very early age, when orders have

¹ See Chapter XII—"Sex Instruction."

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to be given for which the child can apprehend no reason. All children need to learn discipline, but the important question for us is whence that discipline is to come. Is it to be for the child a case of "I must do that because mother tells me to," or is it a discipline based upon the claims which the herd has a right to make upon him? A child who is told to go up to the nursery for tea leaves the dining-room door open behind him and we call him back to shut it. What happens in his little mind? He suffers a sense of injustice—he was going upstairs as instructed—why should mother not shut the door herself if she wants it shut?—why should he be interrupted in his forward course? Can we now make him understand that it is in the interests of society that he is to shut it? He has got to get a glimmer of the big idea that he must begin to think for the world instead of for himself only—that the people he has left behind in the dining-room do not like draughts, and that therefore the shutting of the door is just one of these simple reciprocal duties which society demands. A child can be taught social responsibilities through such little instances at a very early age without our arousing any feeling of resentment if we take the trouble to do so, but it is so much easier and

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less laborious to say, "Shut the door, dear. I told you last time not to leave it open and I should not have to tell you twice." We do have to tell him to do things twice because we have not taken the trouble to explain them to him up to his power of apprehension. There are, of course, things which we cannot explain to a child, and must yet tell him to do, but they are few in number compared to those which we *can* put before him in the light of reasonable social demands—demands which are made as much in his own interests at another moment (when the sinner happens to be a brother) as in those of other people. The way to a solution of the obedience problem lies in giving the child every opportunity to realize that the authority is not the blind wish of a private autocrat, but that it is based upon the claims of the herd, and the defence of the liberties of other fellow-creatures. Here again Dr. Montessori has opened our eyes. She has shown that under the right conditions the child makes his adjustment to the herd with amazing ease, and learns in his infancy the element and lessons of social obligation.

"As the creeper that girdles the tree-trunk the Law runneth forward and back—

For the strength of the Pack is the wolf, and the strength of the wolf is the Pack."

* * * * *

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Turning from the nursery, to consider for a moment the home education of older children, we find that parents, in this artificial age of ours, are apt to overlook the greatest of all teachers, Nature. It comes easily to them to demand that their children should have Nature Study included in their school curriculum. They find it more difficult to realize that Nature has her own lessons to teach. It is true that the child who goes off for an outing unprepared for heavy rain is apt to learn very little in comparison to the trouble he is likely to cause to his elders. Therefore in the domain of meteorology parents are justifiably disinclined to let their children court direct teaching from Nature. Furthermore, certain fundamental physical laws, such as those of gravitation, lend themselves more to natural selection than to the painless acquisition of experience. For instance, we do well to see that the two-year-old is in charge of a competent elder brother when he makes his first experience of centrifugal laws on the garden swing. These and similar limitations parents are only too ready to recognize. The difficulty in most cases is that they carry the principle of "safety first" too far. Their imagination is focused not only upon bronchopneumonia and broken necks, but also upon

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grimy clothes and scratched hands. Character-growth must be secondary to a broken neck, that is true. But a few scratches are well worth while, if in their acquirement the child *learns something for himself* instead of by the more usual and less satisfactory didactic method of the parent. This is one of the reasons why picnicking and camping out are of such value to young people. Let them make the fire and let them boil—or try to boil—the water. They find it difficult to make out whence exactly the wind is coming; the green sticks make blinding smoke and little flame and so on, but all the time the young generation is acquiring experience. Unfortunately, however, the elders are usually too anxious to get their own tea to allow the young people to remain long at this particular lesson of Nature and her ways. In camping again there are so many ways in which personal comfort depends upon conforming to Nature's demands—the tent is pitched with its door to the wind; the guys are not slackened off at night; someone bumps his head on the canvas at the beginning of a rainy night; bedding is put out to air and left when the shower comes on; the sticks for next morning's fire are left out on a fine night and when morning comes they are drenched—and so on. All these oppor-

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tunities of camp life are quite distinct from its immense social value, of which more anon.

But on land Nature offers no training so great as she does at sea. The mountaineer who has to be on the alert for mist, tempest, avalanche and crevasse, has, after all, hours of respite. But at sea there is no respite. The ideal adjunct to a school would be a really extensive lake, say 2 feet 9 inches deep, and a fleet of small, unstable sailing canoes. There the children could learn, without risk of anything more serious than a ducking, that to harness Nature you must accept her conditions; that the sluggard who makes fast his mainsheet is apt to find himself in the water; that a similar result is likely to follow a tardy shifting of human ballast, and that an unintentional jibe is a perilous proceeding. Nature's discipline is very exacting. If we made more use of it we should be in a position to eliminate a great deal of parental discipline, with wholly desirable results. But what with the dangers, real or imaginary, and the trouble and the mess, and a score of other objections, we prefer to stand between our children and Nature at every opportunity.

Reference has been made to the social lessons of camp life. These can hardly be over-estimated. Our children's lives are so

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complex and artificial that the repercussion of social failings is, ordinarily, little felt. If Tommy upsets the milk jug on the nursery tea table, Nanny scolds him, perhaps ordains that he shall have no jam, and has the jug replenished in the kitchen. Tommy's failing has been made to appear just another sin against that stupid and limitless adult code of prohibitions. But let Tommy perpetuate an analogous fault in camp and what happens? In the first place it is not a milk jug but the milk pail that he kicks over. In the second place there is no more. In the third place the farm is a good half-mile down the road, and finally the porridge has just been served out and the entire family or party is waiting. Tommy becomes very unpopular with the other cubs, or scouts, or with his brothers and sisters, as the case may be. He quite sees why he has become unpopular, and he has no sense of resentment against any spiteful adult this time. In other words, camp life reduces herd relationships to something more primitive and direct than most of us are accustomed to. And all that is the most wholesome kind of education.¹

¹ The writer has been in the habit of taking out to camp, for a few days at a time, a party of children whose ages varied from six to sixteen, and he would strongly

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It is an understanding of these great laws of Nature—a realization that she must be accepted upon her own terms—that lies at the back of the greatest of all systems of character training—that of the Navy. Careless and irresponsible boys, as we have good cause to remember, have been transformed into competent and reliable men within the span of two or three years. And the miracle has been achieved not in the primary instance by human exhortation, but by the grim operation of natural forces:—

“They know the price to be paid for a fault—for a gauge-clock wrongly read,
Or a picket-boat to the gangway brought, bows-on and full-ahead,
Or the drowsy second’s lack of thought that costs a dozen dead.”

urge other fathers and uncles to adopt the practice during school holidays. There is probably no form of education or adventure which is so rewarding.

CHAPTER XI

THE RELIGIOUS EDUCATION OF THE CHILD

The parent may not evade parental responsibility by leaving the child without any religious instruction in the hope that he will thereby make an unbiased choice of his own.

The child's choice of a God will be the result of parental example. The parent cannot help infecting the child.

Every man's impression of the Infinite must be an individual impression.

Dynamic idealism, not dogma, should be the aim of teaching.

Clear thinking is necessary on the part of the parent—e.g. in the problem of the inerrancy of Scripture.

The child should be taught:

1. That religion is something positive.
2. That a clear conception of the character of God is the soul of religion.
3. That the conception of religion should be associated with beauty and fullness of life.
4. That service is the kernel of religion.
5. That there is no finality in revelation.

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THE parent who has read this book with any sort of understanding will, it is hoped, appreciate the central problem of adult authority in conflict with the child's movement towards independence in thought and action. In no aspect of life is the conflict more liable to show itself, in no aspect does it tend to have more baneful consequences, and in no aspect is there such an imperative demand for insight and tolerance on the part of the adult, as in that of religion.

The child, repeating the history of the race, will find for himself a God. From this fact there follow two logical inferences.

Firstly, it is useless to say, "I shall leave my child without any sort of religious instruction so that when he grows up he may choose for himself." It would be as reasonable to say, "I shall bring my child up without race, or country, or mother tongue, so that when he grows up he may choose whether he will be Swedish or Canadian, a Polish subject or an American citizen." We cannot bring up a

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child without a racial or national bias—we can only strive to guard him from racial prejudice, intolerance and antagonism. If we try to do so we shall still find that he comes to years of discretion with a choice unconsciously and imperceptibly made—and not necessarily a very happy one. And so it is with religion. The father who tries to bring up his son on this principle of "Let him choose when he grows up" is apt to find that when the son does grow up no choice remains to be made. The child has already unconsciously adopted a certain valuation in life, and he reaches manhood with an undefined but well-apprehended God of his own. And in most cases he has unconsciously assimilated the God of his father as the determining factor in his life, whether that deity be money, success or intellect, the Jehovah of the Hebrew or the God of Love. It is useless, therefore, to deceive ourselves into thinking that we can evade responsibility, and that by means of a strict secular education we are setting our children free to seek their own religious ideal.

The second inference to be made is that the child will construct his God from parental example, whether there be parental precept or not. The Bismarckian type of father may teach his children about a Bismarckian God,

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or about a tender Saviour, or about ethical abstractions. The result is almost certain to be the same. The children will in all probability grow up to apprehend God as Bismarckian. One will accept this cheerful theocracy, one will go in terror of it, and another may rebel openly and loudly. In all these varying reactions there is one constant determinant—not the parent's teaching or abstention from teaching, but the parent's life. So too a child who has learned to depend too much on the protection and indulgence of a too-loving mother, is quite likely in later years to develop a strong tendency to Mariolatry, which may even be the cause of great grief to the mother in question if she happen to be a strict evangelical. (The writer has in mind a case which came under his notice recently, and in which this mechanism had been operative.)

Let us then realize that *we cannot escape infecting our children*, if not with actual religious doctrines, at any rate with religious and ethical values. There is a responsibility here that no philosophic theory or scientific detachment can mitigate. These children of ours are busy building, or preparing to build, their respective temples. From us they will get the material at least, if not the plan, and on us in large measure must devolve the re-

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sponsibility—whether it be a temple of the living God, or a temple of the unknown God, or a temple of Bacchus.

There is yet another aspect of the question. Every human being differs from every other. In that man is finite and God infinite, it is surely plain logic to say that every rational adult is capable of seeing a slightly different aspect of the Infinite. A thousand pairs of eyes may be fixed on a public speaker or performer; no two views can be mathematically identical, yet there are a thousand true impressions of him. It follows then that if a man is to get an impression of the Infinite that is *true for him*, it may not—in fact, cannot—be the identical impression of his father or his mother.

The subject matter of religion necessarily includes a certain amount of dogma or facts which cannot be historically proven. When we command the child to accept dogma on our authority or the Church's authority, or because it is set forth as literal truth in the Bible, we may be—and often are—asking him to accept intellectually something which will not fit into the picture he is trying to complete. A very intelligent child of nine once asked her father, a very broad-minded cleric, if he believed "that Jesus had drowned all those

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poor pigs?" adding that she could never believe that Jesus was perfect if He really had done anything so cruel. The father replied with great wisdom, "If you feel that way you must certainly not believe the story," and went on to explain that some day she might understand the story as he did, and find it in no way incompatible with a conception of our Lord's perfect nature. I venture to think that few parents, however well-meaning, would have realized the critical nature of that child's perplexity, and that fewer still would have had the breadth of mind to throw dogma to the wolves to save the inspiratory vision. It is only from considerable experience of analytical work that anyone can realize the number of adolescents who have lost the vision that was shaping itself because of adult insistence on some piece of dogma, particularly, of course, that of the Virgin Birth. In short we must see to it that our children attain, before all else, to a dynamic idealism. To be dynamic the idealism must be their own, and we too often forbid it being their own by imposing upon them the burden of "believing"—i.e., accepting intellectually some fact that is based upon authority and which cannot be proved historically.

All sects and denominations depend for

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their recruiting in every generation upon local and family tradition, above all else. This is natural, and perhaps inevitable, but ideally the child should reach maturity with a religious demand so definite that he would choose his own form of religion, and yet feel in so doing no necessary disloyalty to his parents. We have reached this point in politics, but not in religion. A couple of generations ago public opinion condoned the Tory father who disinherited his Whig son. To-day it condemns such an attitude. To-morrow it will make a further step and demand that parents so bring up their children that they will be impelled to active assumption of civic responsibility. So in religious matters. Public opinion must condemn the Nonconformist parent who actively resents his son becoming a Churchman or vice versa, and the further step is that we should demand that parents should so bring up their children that mere a-religion would be impossible for them, while the greatest latitude in religious idealism remained open to them. One very real difficulty that presents itself to parents in imparting religious instruction to their children is their own ignorance and lack of clear thinking. If a little boy objects, "But mother, could *I* live for three days inside a whale?"

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the mother is apt to make a very feeble reply. And yet the Jonah myth is a very precious heritage. It is the symbolical rendering at an early stage of human thought of the great principle of rebirth, and if the mother only knew it, she should indeed hope that her boy in the fullness of time would have an experience analogous to that of the prophet. In answer to the question, "Does God still turn people into pillars of salt?" the mother will probably state that God has relinquished this procedure. But the sooner parents learn the inwardness of the story of Lot's wife, the better for them and their charges. For they will then discover that, all around them, God is turning into inanimate things, devoid of possibility of growth, those who look back with repining on loss and adversity, and who refuse to face the future and the unknown with courage and confidence.

Or again if a child prays fervently for a whole week that it may be fine on Saturday for her birthday picnic and if instead it pours incessantly, have the parents a view of their own on the subject of God's responsibility for the weather? The writer's experience is that most religious parents offer their children a theory of Providence, which even the logic of the eight-year-old recognizes as preposter-

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ous. Surely the idealism of our children and their religious inspiration is too serious a thing to be jeopardized by the vagaries of the Gulf Stream. In this connection it is often found that the doctrine of a self-limited God is one that is very easily apprehended by children, and in many cases it immensely clears their path. That God has decided not to interfere with the operation of natural laws either in the case of gravitation or of the weather, is an idea which they grasp without difficulty or resentment—these, they may learn, are the rules of the great game which He has laid down, and they do not therefore expect Him to make a miraculous interference on their behalf in view of a special festivity. This line of teaching has often provided a solution, although in the case of many children no problem about the weather presents itself at all.

The doctrine which has probably wrought more havoc than any other in the mind of childhood is that of the inerrancy of Scripture. At this date in the world's history it would seem almost superfluous to controvert such a theory, were it not that our consulting-rooms still reveal its prevalence in many intelligent homes. What appears to be often the case is that parents who do not themselves

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believe in verbal inspiration yet allow their children to begin life with that belief, chiefly from the difficulty which they themselves experience in making their own position clear. They think that the children would cease to believe the Bible at all if they did not believe in its inerrancy: that unless we can answer yes to the little boy who asks "Is the Bible as true as engines?" his simple faith will be shattered at a blow. And yet could any more inspiring opening be given? "Not as true as engines but as true as letters and stories—a different kind of trueness." The distinction between the revelation and the record of the revelation is easily grasped by a child. He is at once interested in noticing how differently the story of an accident witnessed in the village street will be reported at home by several members of the nursery party, although each will have brought a true account and the main facts will agree. And no more valuable and more practical demonstration of the errancy of Scripture can be conceived. Above all, this fearless policy must be adopted where *the child's conception of the character of God* is at stake. "Isn't it dreadful that even the good prophets still thought God would like them to do that sort of thing?" is surely the fitting comment to make to a child on many of the Old Testa-

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ment stories. "I don't believe God did tell him to do a cruel thing like that" is the constant exclamation of a wideawake girl, known to the writer, and her parent's reply is, "No, I don't believe He did. The prophet just made a mistake, and it shows how careful we should be ourselves when we are trying to listen for God's voice to tell us things."

It may be objected that such a line lays us open to an endless chain of further practical problems, culminating in the recent retort of a critic of fourteen, "Then how can one ever be sure of anything?" The answer of course is that we cannot, except by the inward spiritual witness in each individual soul—and that such witness does not fail. But this intangible solution is not on that account an unsatisfying one even to a very young child, who has been brought up to believe that "the object of the Bible is not to bring us all into rigid uniformity of belief in all matters, but the far higher object of furnishing all varieties of men with sufficient light to lead them to God."

* * * * *

It may fairly be objected that this chapter consists merely of a record of errors to be avoided, and that no positive religious teaching has been suggested by way of guidance.

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The writer's excuse must be that in his professional life it is the errors that chiefly obtrude themselves upon his notice, and that it is their prevalence as exemplified in the cases which he is called upon to treat, that gives him the right of a physician to bring them to the notice of his fellow-parents. Positive religious teaching must be as varied as the individuals who are called upon to formulate it. Every parent must make up his—more generally her—mind as to what form it is to take, and above all as to what goal he is to set before him.

The following points seem to the writer to be of the utmost importance in this connexion, and are offered as suggestions, which may in some cases be useful to others.

(1) The religion we offer to the child should be *something positive*—not a category of "Thou shalt not." It should stand for something definite, for love, for brotherhood, for vision, for confidence. Each of us would no doubt stress a different note, but the religion which we offer to the child should stand for something which is clear and definite to his mind and to our own.

(2) The most valuable thing which we have to pass on to the child is *our conception of the character of God*—whatever that con-

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ception may be. If we can see Him as the God of Love, we should stake everything on transmitting this idea faithfully, and nothing should be allowed to interfere with it. No other concept is relatively of any importance, and we should be ready where necessary to sacrifice prophet, priest or king, record or authority to ensure the child's undisturbed possession of the greatest truth in the world. It is of little consequence that the child should lose his belief in the infallibility of Elisha, but it matters infinitely that he should never feel God associated with impatience, injustice or cruelty. A human, friendly God, revealed to us by the series of familiar, kindly symbols in the gospels, interested in a child's small affairs, and tender in his disappointments and glad in his joys, this is the ideal, which above all others one would wish to make living to the young.

(3) Let us try to associate the conception of religion with that of *beauty, happiness and fullness of life*. The ideals of holiness and justice, of course, are not less important, but as a rule they receive a full share of attention, whereas, even to-day, the whole artistic sense is often alienated and a feeling of restraint and repression is associated with any form of religion. The conception of art as a form of

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worship, of all creative work as in its essence divine, is a side of religion which should not be omitted in a child's early teaching.

(4) Further, it is vital that a child as he grows older should awake to the idea that *God has need of his small efforts and co-operation*—that service is the kernel of religion—that to everyone there comes a call to be answered after his own fashion—that for each there is a task marked with his name. No presentation of religion can be complete which does not include this aspect, and it is one to which children seldom fail to respond. That young people so often find their ideal of social service apart from religion seems a serious indictment of the methods of the past, and points to a travesty of that faith which has ever been the very soul of service.

(5) Finally it seems essential that a child should grow up realizing that *the revelation of God to man has not ceased* at the 22nd chapter of the Revelation of Saint John the Divine. That God still speaks to the human race, still teaches, still reveals new truth is a conception which is the foundation of all vital religion. The note of finality in revelation is the death-knell of spiritual life. The conception of a continuous growing revelation through the ages, and an expectant attitude

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of spirit, which looks in confidence and faith for a further vision—this is surely the religious outlook that we would most desire to see reflected in our children.

CHAPTER XII
SEX INSTRUCTION

Sex education cannot begin too early. The sex-life of the child dates from a very early age, and sexual "*trauma*" frequently occur in the fifth year.

The earlier the child is equipped with sex knowledge, the more easily and naturally he will assimilate it.

The country-bred child, accustomed to the sex-physiology of the farmyard, has an immense advantage.

A child's curiosity about sexual matters should be encouraged, and never repressed. Information should be given in a frank, matter-of-fact fashion, without mystery.

The habit of Masturbation.

SEX INSTRUCTION

THE alpha and omega of all advice relating to sex education is that *it cannot begin too early*. It is usually assumed that the sex life of the child dates from puberty, but analytic treatment—both of children and of adults—has now established beyond a doubt that this is a complete misconception. Sex life begins at a very early age. Feelings that are directly connected with the sex function may be, and apparently often are, aroused during the second year, and sexual curiosity in the average child is very active at the age of five. This being the case, no good can come of the ostrich-like policy so often pursued by parents who imagine that this “unpleasant problem” does not exist simply because it does not happen to present itself in the open. In point of fact, five is the age at which an amazing proportion of sexual “*traumata*” occur. By this term, psychologists designate those critical experiences which constitute the material of sexual repressions, and which lead to mal-development subsequently. It would seem that simi-

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lar experiences at an earlier age only affect the precocious child, whereas few children pass this age without some kind of sexual shock.

The first thing for the parent to bear in mind is that the more knowledge a child can collect before it experiences the feelings normally incidental to puberty, the better for it. The child who experiences definite sexual sensations without being able to correlate these feelings to known facts, is at a disadvantage. Once more let it be emphatically stated that the earlier the information can be supplied, the better it is for the child, and the more simply and easily is the knowledge imparted. Even an inquirer of two or three years old can be made to understand that the new baby came out of its mother's body, and that all young creatures have this origin. Far from presenting any difficulty this idea will be accepted as a matter of course, or may be received with approving interest as "a very good arrangement." In no case has the writer ever heard of the information causing any embarrassment or distaste in the mind of the child when imparted at this early age. Similarly, it is perfectly easy to ensure that the child grows up knowing from his earliest years that it requires both a father and a

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mother to produce a baby—or a kitten. Thus the ordinary facts of maternity and paternity can be learnt at a very early age. This is specially easy in the case of the country-bred child, who has infinitely less chance of sexual mal-development than his town-bred contemporary. It is not unreasonable to suppose that his natural familiarity with the sex physiology of the farmyard has saved him from haunting mysteries and from undue sensitiveness to sexual shocks, and the problem of bisexuality as opposed to parthenogenesis can be comprehensible even to children of five or six if they are at all familiar with bees or poultry. Similarly, town-bred children should be encouraged to keep pets, and their curiosity and powers of observation are thus stimulated in a natural and wholesome way. The analogy from the propagation of flowers is too remote to be of much practical use in the case of very young children, but even a little boy of six or seven will discover with immense interest that no young rabbits result when he has inadvertently shut up two does in the hutch, and a flood of light is thereby shed upon the whole problem of generation. He is sure to pursue the matter further in a series of intelligent questions, and when these are met with a frank and scientific attitude of mind to the

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subject, the boy will probably find himself in possession of all the information he will require for many years to come—and that without any sense of mystery or any realization of the far-reaching effects of his discovery.

This matter of fact, open-air form of sex-instruction is far more wholesome than the earnest and sentimental type so often advocated by reformers, which imparts the information solemnly as "something very wonderful and beautiful," and frequently refers to the child as having been "carried under his mother's heart." Such a form of words lays the emphasis entirely upon the emotional factor, and is very undesirable.

The whole question of sexual curiosity is extremely interesting, as everyone must have noticed how greatly children vary in this respect. Some bombard their elders with the most searching questions almost as soon as they can speak, while others seem to be almost devoid of any interest in the matter at all. The duty of the parent is, of course, to allow the child's curiosity to be stimulated from without by a reasonable contact with nature and the animal kingdom, to encourage him to ask questions fearlessly on every subject, and to let him learn that he can do so with perfect

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confidence. But there is obviously no good purpose served by such questions unless the parents are prepared to cope wisely with the valuable opportunities thus presented. The first principle to observe is that the child must never be snubbed. The parent must by manner and word convey the idea that this is a perfectly legitimate and sensible question, that the subject is one of interest, and that information will gladly be afforded up to the limit of comprehension. There must be no hushing up, no suggestion that the child is naughty, silly, or even gauche to ask such questions. A boy of five once burst into a bedroom, forgetting that it was temporarily occupied. He saw a lady visitor more or less undressed. His mother, his nurse, and the rest of the domestic staff were suitably shocked and described him as a "horrid little boy," "not a little gentleman," and so on. Twenty-nine years later this incident came up in a dream, and the dreamer recalled the sense of profound humiliation and bewilderment that resulted.

"I felt that grown-ups had some secret that I could not share, and that I had been guilty of some gross failure of *savoir-vivre*; apart from that, the actual experience would have made no impression to speak of on my mind."

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Again, a little girl of four and a half years saw two cats performing the sexual act in the back garden. She called her mother, and begged her to stop "that horrid black cat being cruel to the poor grey pussy." Her mother instantly pulled down the blind and remarked curtly, "*Nice* little girls don't look at that sort of thing." Twenty-seven years later this experience reappeared in a dream. It had made a deep impression on her mind because it associated the idea of cruelty as an intrinsic part of the grown-up mystery of which "*nice* little girls" must remain ignorant. Clearly it was the mother's business first of all to disabuse the child's mind of the idea of cruelty, and in the second place to convey to her that no moral guilt is ever associated with curiosity about animal physiology.

On the other hand, there are questions that must be put off, and much will depend on the way it is done. The following example illustrates this class of case. A lady was coming out of church with a son aged eight and a daughter aged six. As they got into the car the boy asked, "Mother, what is adultery?" The mother with all the sangfroid at her command, replied that he couldn't at present understand the meaning if she did explain it to him. In a piercing voice the

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little girl indignantly protested, "What's the good of the clergyman telling us not to do it if we don't know what it is? We might be doing it without knowing," and the chauffeur, who was holding open the door, turned to study the church architecture. The point to remember is that even when we cannot answer the child's questions, we must not suggest for a moment that there is anything wrong in his asking such a thing. Analysis of the adult reveals how sensitive the child is to the parent's tone and manner, apart from the verbal response. It is often suggested that unless an unsuitable question of this kind is repressed, the child may repeat the offence any day in even more undesirable company. This is perfectly true, but it is nevertheless a risk which we must be prepared to run, and an embarrassment which we must be willing to face as part of the price of the child's psychological freedom and wholesomeness of mind. And it is also incidentally quite possible to make a child understand that as a rule questions are best asked when the parent is alone and at leisure to explain difficulties—not on account of any impropriety, but on the grounds of practical convenience.

On the same principle it is a good thing at an early stage for nursery children to be fa-

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miliar with the sight of each other's bodies, and that small boys and girls should joyfully congregate to watch nurse bathing baby is thoroughly wholesome. Physiological differences are thus easily and naturally apprehended. "All little boys are made like that—it's what shows the difference between them and little girls" is an explanation easily made and easily accepted, and the subject is dismissed from the child's mind with the indifference which results from a satisfied curiosity. This pleasant promiscuity, in the opinion of the writer, should not be extended beyond nursery days, and without the introduction of any prudery the children will naturally enough follow the lead that part of the routine of "growing bigger" is that boys and girls have their baths separately.

A word of serious warning must here be addressed to parents upon the evils which often result from the common practice of allowing a child to share its parents' bedroom. A baby's cot is replaced by a crib, and year after year the child remains, within sight and earshot of adults who believe it to be innocently wrapped in slumber. And again and again the analyst's consulting-room bears witness to the sexual traumata which have their origin in this familiar domestic situation

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of middle-class homes. In nine cases out of ten no harm may result, but in the tenth, all unconscious to parent or child, damage may be done which half a lifetime cannot repair. Many children, especially those who are shy and inarticulate, are curiously sensitive to disgust, and glimpses of parental deshabille will haunt them. In other cases they will use their proximity to gratify curiosity. In no instance—after the experience of many years of analytic psychology—would the present writer consider such a sharing of bedrooms devoid of risk after the child has reached the age of two; and he would remind those who may scoff at such a warning, that the last person who would ever become aware of any damage having resulted would be the parent of the victim.

The habit of masturbation or self-abuse is one about which parents are frequently very ignorant. Some imagine that it is only a temptation to the boy, whereas in point of fact, it is quite common among girls. Some think that it constitutes a difficulty only during adolescence, but in reality the habit often begins in childhood. It is more common among girls than boys in childhood, while in adolescence the reverse is the case. Parents would do well to realize that, however great

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may be the harm produced by this habit, it is probably much less than that done by the measures frequently taken to stop it. The exaggerated emotional appeal—"Mother could never love her boy if he were not pure" is to be specially condemned. This sort of thing may be very successful in achieving its end, but is desperately dangerous. The mother is not—as she imagines—setting up a conflict between the boy's devotion to his mother and in chastity. She is putting into opposition, possibly for all time, mother love and the sex function, and from such a cure may well arise, as the psychologist has reason to know, some of those sexual disabilities of man which cause incredible misery to one person, and more generally to two. The same disastrous result may be produced by a well-meaning head-master who, in preparing the boy for confirmation, tells him that unless he gives up his "secret sin" he will be unable, when he marries, to perform the function of a husband.

But there is one line of attack which—successful or not—is still more mischievous and unfair. It is the threat of insanity. The writer is not here speaking without book. He has seen more than one man certified whose insanity was directly attributable to a clergy-

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man's or a schoolmaster's threats in connexion with masturbation. In this connexion it must be said that certain pamphlets prepared for schoolboys and distributed with the best intentions in the world, are not beyond criticism in this respect.

Reference has been made to the preparation of boys for confirmation, and the usual habit of making the occasion one for a sex inquisition. Several points must here be emphasized. In the first place, the writer feels strongly that schoolmasters are expected by fathers to perform a task which ought not to be delegated. Most British fathers find themselves supremely inarticulate and consequently very ridiculous when they attempt to deal with this subject. They much prefer to think that the school fees cover "all that sort of thing." But this business is the father's business, and no signing of cheques will absolve him from the responsibility. It is enough that schoolmasters have to act *in loco parentis* for boys whose fathers are dead or live abroad; they should not be expected to assume the duties of those who are careless, dull-witted, conventional or prudish.

In the second place, the association of a cross-examination on sex with religion and the emotional tension of such an experience

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as confirmation is undesirable. It introduces the business of a sudden *initiation*. From what has been already said, it must be clear that this is most undesirable.

In the third place, if we grant, for the sake of argument, that fourteen or fifteen is the magical age for a religious initiation, it does not in the least follow that it is the best age for a sexual campaign with the boy. Sexual maturity must necessarily be determined to a large extent by physiological development. Cases are quite common in which puberty occurs in the boy as early as ten or as late as seventeen. To the writer this suggests that the fixed age for confirmation is unreasonable. To all it should be obvious that it is impossible to give a date for this sort of "barrage according to plan." If the boy has been properly handled there will be no necessity for inquisition, unless he makes that necessity. The great thing for parents to remember is that masturbation is an indication that there is something wrong in the child's life, and it is always wise to seek out that something first and remedy it. It may be that the child has not enough exercise and fresh air; it may be that he is too solitary; it may be that he has inadequate opportunities of self-expression; it may be that he is put to bed and expected to sleep for

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a much longer time than he wishes or requires. It is not possible to say that the child in an ideal environment will escape this trouble, but it is certainly possible to assert with conviction that children with a sound heredity, in a good environment, and with ample opportunity of self-expression, are very unlikely to be seriously troubled by this habit.

In conclusion, we may say that the sum of the matter is that the subject of sex ought to be handled *as a part of general life and nature*, and should neither be shunned as something terrible, nor expounded with a solemn mystery, which accords it a position of peculiar importance set apart from common life. Cheerful matter-of-fact information, given without hesitation and without undue emphasis will present the subject in its right proportions, as an important interest, but by no means the only interest in life.

APPENDIX I

THE LIMITED FAMILY

If this volume has to reflect, with any degree of accuracy, the author's professional experience, reference must be made to the vexed question of Birth Control. In countless interviews with parents, perplexity with regard to this matter has made its appearance.

From the medical point of view the case was presented with fearlessness, cogence and idealism by Lord Dawson in his speech before the Church Congress in November, 1921. That speech—with amplifications—is obtainable in pamphlet form under the title of *Love, Marriage, Birth Control* from Nisbet & Co., 1s., and should be in the hands of every married man or woman. It is a concise and lofty presentation of the subject, and not a word in it seems open to criticism.

The following points may suggest to perplexed parents lines of thought and speculation.

1. The herd ideal implies the recognition of trusteeship. Marriage, if it be normal, involves the added trust of the contribution to next generation. Birth control is by no means incompatible with a large family.

2. The progressive development of any herd must primarily depend upon the ratio of procreation in the above-par section as compared with that in the below-par section. To the above-par section the challenge is to contribute, to the below-par section the challenge is to refrain. This is an intimate personal question for married couples to put to themselves.

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3. The stock argument of well-meaning young fathers may be stated thus: "I was educated at Eton and Trinity, and I don't mean to bring a son into the world to whom I cannot give the advantages I enjoyed myself. With my present financial prospects that means only one son." Granting for the sake of argument that Eton and Trinity are in the respective spheres beyond criticism, there remains a still greater place of learning—the nursery. The child that has been brought up solitary has suffered a handicap in character-growth for which nothing can compensate. If empowered to speak for the next generation the present writer would have no hesitation in choosing three boys of one marriage educated at a county school, as opposed to one boy of the same marriage educated at perhaps greater cost than the three combined, and handicapped by his solitary home life.

4. The fact of the matter is that in this subject as in so many others, the unconscious motive dominates. The financial question frequently has aspects other than that of a boy's expensive education. For instance, there may rise before the father's mind the haunting spectre of reduced personal expenditure, the disappearance of the comfortable margin, the necessity for unwelcome economies. Or the mother may feel that her single child imposed before his advent so many physical and social limitations that a repetition of the experience cannot be contemplated. To what extent such motives exist and how far they are conscious or unconscious, it is for those concerned to ask themselves.

5. Finally, we have to remember that Nature can never be cheated with impunity. In the hey-day of the twenties and thirties effective substitutes for the satisfaction and service of parenthood are relatively easy to find. But as the lamp begins to burn low, the hedonistic

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aspect of life, the purest intellectual joys, professional achievement, nay even the spirit of adventure itself may fail us, and the single child may prove an inadequate link to the new generation which is sweeping all before it—that new generation which might have been our own, and in which we now have so small a personal stake.

Si la jeunesse savait; si la vieillesse pouvait!

APPENDIX II

BIBLIOGRAPHY

The following books are recommended to parents who desire some fuller understanding of the New Psychology and its implications. The list does not profess to include more than a few of the most important writings upon this vast subject, and only those books are mentioned which are sufficiently free of technology to be within the comprehension of an intelligent lay reader.

CHARLES BAUDOUIN: *Suggestion and Auto-suggestion*.—
George Allen & Unwin.

M. K. BRADBURY: *Psycho-analysis and its Place in Life*.—
Oxford Medical Publications.

BERNARD HART: *The Psychology of Insanity*.—
Oxford Medical Publications.

C. G. JUNG: *Collected Papers on Analytic Psychology*.—
Baillière, Tindall & Cox.

CONSTANCE LONG: *The Psychology of Phantasy*.—
Baillière, Tindall & Cox.

WILLIAM McDougall: *Social Psychology*
The Group Mind
National Psychology
and National Decay } *Methuen.*

MAURICE NICOLL: *Dream Psychology*.—
Oxford Medical Publications.

WILFRED TROTTER: *Instincts of the Herd in Peace and War*.—*Fisher Unwin.*

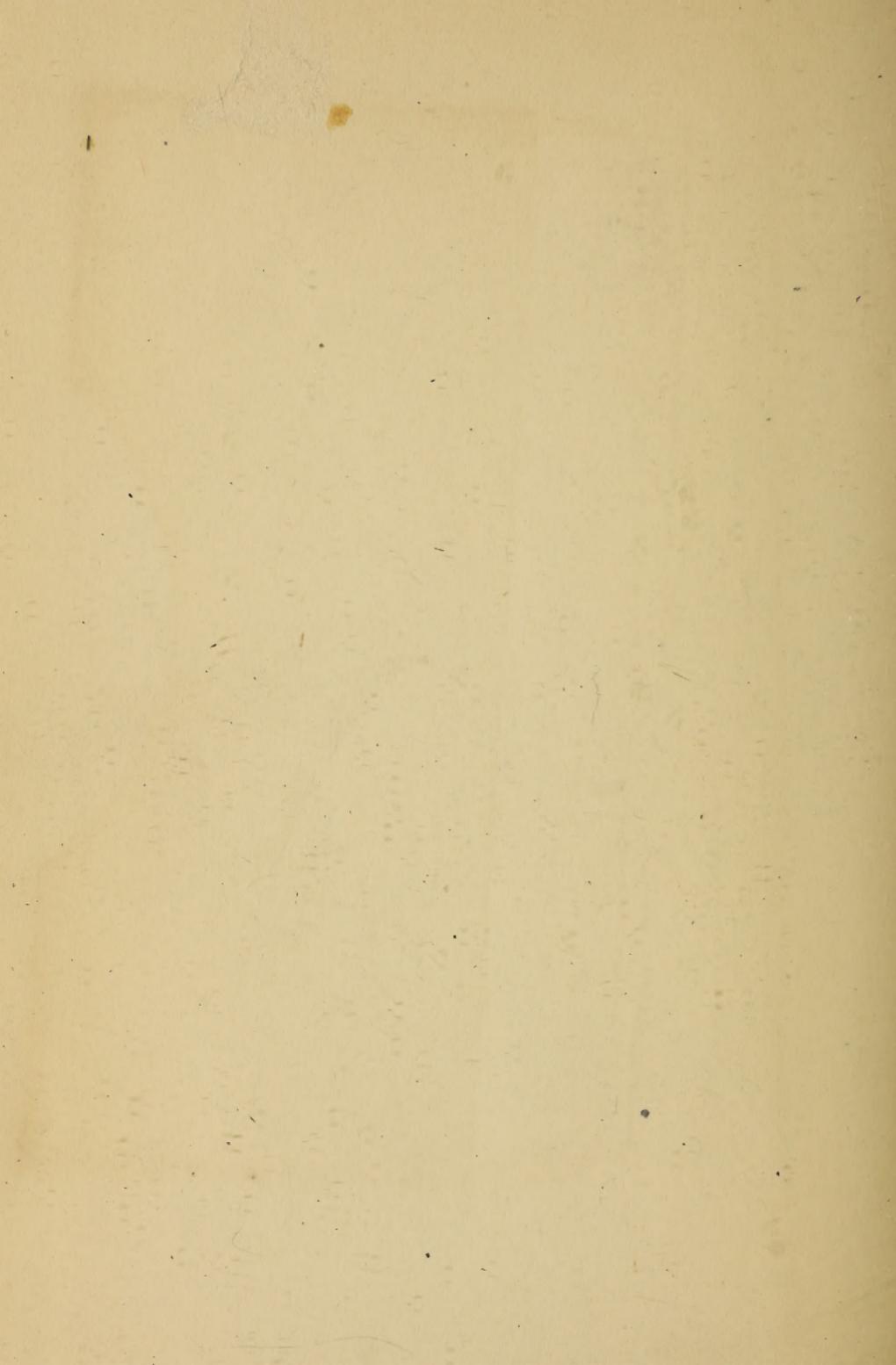
In the region of general literature the present writer cannot refrain from urging upon parents the perusal of the Poems and Stories of *Rudyard Kipling*, which contain more psychological insight than the writings of many psychologists.

Appendix II

Biographies are almost always of immense psychological value, be it only as catalogues of error. The standard example is that of Edmund Gosse in *Father and Son* (Heinemann), and much interesting food for thought may also be gleaned from—for example—Ethel Smyth's *Impressions that Remained* (Longman), and Lytton Strachey's *Queen Victoria* (Chatto & Windus); but almost every biography which falls from the press will speak to those who have ears trained to hear, and more psychological illumination may be drawn from this source than from any other.

The subject of sex, from the lay point of view, is wisely dealt with by Maude Royden in *Sex and Common Sense* (Hurst & Blackett), and the problem of the mother and daughter relationship is well handled in *The Growing Girl* (Methuen), by Dr. Evelyn Saywell. Lord Dawson's *Love, Marriage, Birth Control* (Nisbet), has been already referred to as the standard pronouncement upon that vexed question.

As to the psychological novel, its name is legion, and its usefulness very considerable. May Sinclair, Clemence Dane, Gilbert Frankau, A. S. M. Hutchinson, J. D. Beresford, Hugh Walpole, Rose Macaulay, A. D. Sedgwick—to name but a few—have all done good work. Material abounds for all readers whose eyes have been opened, and even the world of fiction will supply the psychological moral. The power to grasp a psychological truth lies largely in the individual's ability to supply for himself a concrete example, and this power is immensely increased by practice. If each reader acquires the habit of relating the situation depicted in the story to the psychological law which governs it, he will advance far in the realm of wisdom and of understanding.



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